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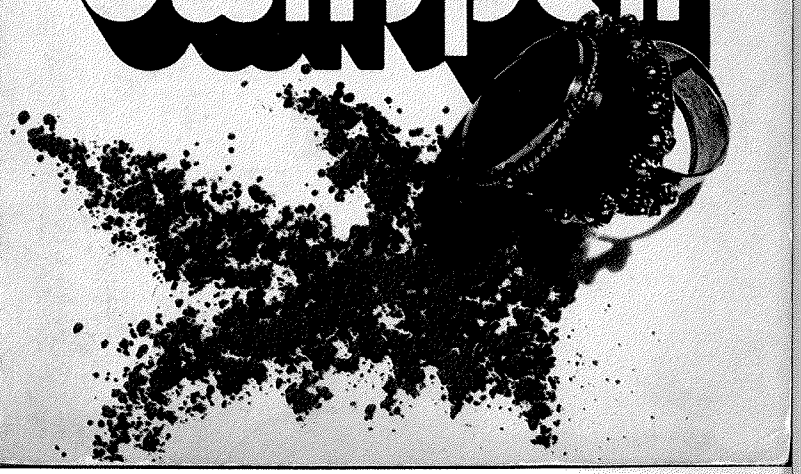
cast your own spell



FASCINATING . . . AWE-INSPIRING . . .

This book has been long needed, but not until NOW has any witch, male or female, let the general public know their secrets of sorcery. For centuries they have kept their trust, sometimes even suffering martyrdom rather than betray it.

But Sybil Leek, the Queen of Sorcerers—a reputable and authentic witch—has agreed that it is time now, in this new age of Aquarius, to drop the veil and let everybody know how to cast a spell.

Her wit and wisdom, her easy-to-follow instructions will amaze and delight every person who ever wanted to try his hand at occult magic . . . and discover that it works!

CAST YOUR OWN SPELL

by
Sybil Leek

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Chapter 1

PEOPLE NEED SPELLS

No one believes in magic.
No one believes they can be hypnotized.
No one is superstitious.
No one thinks that he will ever need a love potion.

Everyone has free will and is proud of it, flaunting it in the face of everyone else who talks about hypnotism, superstitions, witchcraft and love potions. It's a great sport to laugh at things that are only understood by a few people because it helps to kill the little butterflies of fear that always fly around when there is a lack of understanding. It's a modern version of playing the old Indian "Shadow Game", pretending your enemy does not exist because you do not WANT to see him.

It is the biggest myth of all times that here, in the most affluent of ages, half the world does not believe in things that are as old as man himself. Yet even the so-called non-believers take no chances. While professing not to be superstitious, *someone* buys the millions of charms that flood the

market, ranging from inexpensive ones in the local supermarket to the $500 and upwards type from the lush stores of Neiman Marcus and Tiffany's. All that increase in merchandising is not done for fun. Business men do not combine to launch great advertising campaigns to sell zodiacal-marked commodities unless they are sure of substantial returns on capital outlay.

No one believes in magic? There is no justification at all for this statement, for what people profess in public does not always conform with their actions in private. I can speak feelingly from personal experience. The witch today is in greater demand than she has been for the last two hundred years and there are barely enough of us to cope with the never ending flow of requests. People ask for every kind of charm, and that includes love potions. Many a witch today in Hollywood can make a big name for herself simply on the strength of a love potion. Especially when they prove to be effective and a few people rally round to give testimony to the results.

The growth of shops specializing in magic paraphernalia is just as fantastic and illogical in a sophisticated world, as Madison Avenue behaving as if it has just recently made a personal discovery of magic. The "head shops", the "occult boutiques" and the psychedelic shops are doing a brisk sale in candles that will never grace a romantic dinner for two. The candles come in all colors, each having a specific meaning for rites, ranging from invocations to get a man (or woman), to disperse with an

enemy, to making money. The colored candles are pretty enough in themselves, but often lurking on a not too well exposed shelf, there are other candles shaped in the male and female forms. These are mostly used in voodoo ceremonies, performed professionally in shadowy, incense-ridden rooms supervised by a High Priest, or secretly in an apartment.

Horrors! Did I really use the word voodoo? If no one believes in superstitions and magic, how can anyone believe in voodoo? I mean . . . Africa, Cuba and those strange far out places are a long way from cozy old Manhattan and Sunset Boulevard, where the greatest hazard is mugging. Because dear old Manhattan and Sunset Boulevard are central points in highly sophisticated towns, why would anyone need voodoo dolls? It's very simple, really, when we get down to basics.

Despite our sophistication, our protesting that we do not believe in witches or things that go bump in the night, when we face reality, we are really a bunch of tension-ridden people scared to death that there may not be a tomorrow for any of us. So, because man must struggle to survive, he can only do so when there is hope in tomorrow. And his hope is lined up in a manner that links him with his cave dweller ancestors. Television sets, two cars in the garage, good food and something to drink only represent a partial security to modern day man. Few people can survive more than a month if a paycheck stops, and the basic fear of survival on a personal level raises its ugly head.

No matter how many heartbeats and inventions man is today away from his cave dwelling ancestors becomes of little interest so long as the fearful link of what the future holds is a nagging nightmare in the still small moments, when man is alone in the darkness of his home and the silence of himself.

In every age, however, there have always been a few people who have helped to prevent whole groups of men from running like lemmings to their doom. Without hope, there could be a potential of mass suicides and it is necessary that mankind should never accept that there is nothing worth living for. On an individual scale, the tendency to commit suicide increases yearly. Psychologists try to explain it away but it generally goes back to the idea that if there is no hope in ANYTHING then life is not worth living.

As a believer in reincarnation, I know that this is wrong because there is no quick escape route into oblivion or eternal bliss.

To help bridge the gap between cradle and grave, a group of people have come down into every generation . . . the sorcerers, the magic makers, the witches, the spell makers, and they have a long history to draw upon. The amazing thing is that very little of the arts and crafts of these people has needed to be updated even today when we are in the age of the computer, the space age, the man going to the moon age. Because a computer is not the answer to a man's cry for something he needs, wants and desires but by the intervention of

another person his secret cries are listened to. He needs a companion to share his life with and may have wealth but cannot get a sweetheart. Such things are even possible today and novelists for a hundred years have used the theme of the wealthy man who wanted to be loved for himself alone. Or the plain girl who is normally a wall flower forever languishing at school dances and never dating. She, too, longs to be the princess of some man's life. Cinderella wants to go to the ball and meet her Prince Charming and live happily ever after. She knows she is plain but she also knows she can appear beautiful ... if there is someone to help her, a spell maker, for example.

The charming hostess who seems to have everything but a stable romance in her life goes to the beauty shop, has face lifts but still cannot hold a lover for any length of time to make her feel young again.

So what do people do in this civilized age? They pay a visit to their friendly neighborhood spell maker. If they are in the wilds of the country, they can still be catered to, for there is no shortage of people advertising their own special brand of spell. Behind the official Big Business of fast moving merchandise there is another Big Business. That of weaving spells that are salable, or writing pamlets for the Do-It-Yourself spell maker.

The U.S.A. is the home of the do-it-yourself techniques for living and there is a certain psychology about this that is in itself beneficial. Personal pride can be developed when achievement of a

project has been completed. "Look, Mom," says a daughter, "I did this Japanese flower arrangement." She did . . . also the do-it-yourself motor engineering course, the home plumbing course, the accounting course and the how to know yourself course. I am sure they all helped her just as little brother was helped by his "model aircraft making" course and his speed reading one. But after the course and the practice periods begin to pall, and how much plumbing can you really do yourself is answered, the daughter and son wake up to a certain fact.

They are PEOPLE and it is certainly a truism that PEOPLE need PEOPLE. For all sorts of reasons, but mostly to love, to do things with, including things like sex which few courses seem to have dealt with. With so much time spent on do it yourself courses, the daughter and son have had little time to do much else. Of course, there have been school day romances, even perhaps bites at stolen apples, but some elusive dream is missing. Real life does not seem like those exotic novels that they read in the privacy of their own room, because mom and dad would not understand.

"I want to leave home," announces little daughter and knows she cannot do so because even she knows it takes money to leave home on any serious basis.

"I want a girl," says little brother dreamily. "Not just a girl, though. She has to have EVERYTHING and give it all to me."

Education has made young people very practi-

cal. If there are things in the world they cannot have, they begin to wonder how they can get them. For some a strange aspect creeps in. They turn to magic, reading all the books, going to all the lectures, sitting in at seances and trying to find books giving formulas for magic.

Sometimes they also go to the friendly neighborhood sorcerer but those young people seeking their own personal brand of freedom want to be personally involved, for involvement is on everyone's mind today; and what better way to be totally involved than to attempt feats of magic and know the ultimate thrill of success?

Unfortunately, there is one big snag to the do-it-yourself magic if it is going to be effective. It takes a long time to learn the rudiments and a lot of modern day philosophies, religious thought and educational brainwashing has to be cast out. Sometimes it is not possible to do this and the would-be student faces facts ... that he is a failure at the magical scene so he turns to someone experienced to perform his magic for him.

Of course, the magic is only as good as the sorcerer but at least a professional is working with old and tried remedies that could only have survived because they work. We are more civilized today with the sorcerers. Years ago, their unofficial license only allowed them to make one mistake. They were the prototype for the idea that the customer must be pleased at all costs ... and that cost could include the life of the sorcerer if he made a drastic mistake. Ancient High Priests had a

slightly better time because they were often considered as stand-ins for a mysterious Divine Spirit. So if there was a mistake . . . it was because the Great Spirit willed it, so who could blame the stand-in who was always committed to perform his magical feats after consultation with the Great Spirit?

Side by side with the fantastic sorcerers and High Priests, many groups of homely women have done their private blend of magic, receiving neither great acclaim nor abuse from their clients. The witches of the world have always been the workers within the community, the doctors, midwives and psychologists of their own special area but, most of all, they were the spell makers. The weavers of incantations, invocations, herbs and formulas into a magical concept that worked well enough to keep their reputations unimpaired as far as their clientele was concerned. The only reason witchcraft went underground to become a secret society was because its members were too successful in the various communities and became rivals to the power of the comparatively new religion of Christianity. When the orthodox churches decided that as much power rested in terrestrial as in spiritual realms, in order to gain that power and the business that went with it, with the sale of charms and potions, they had to get rid of the witches. So witches became the whipping boys in a gigantic rearrangement of an unsurpassed power structure. This power structure can well be seen today in the great splendor of the Catholic Church which uses

its own powerful magic. Even the Mass is a magical formula in which bread and wine take on the sympathetic magic of blood and flesh of God. The list of saints is impressive when it is studied as a bibliography of magical practices and every practice has been sworn to by reliable authorities. The touching of a relic of a saint can heal sick people and any church is lucky if it has a patron saint with healing powers. It is right and proper that the saint should be cared for by offerings of money, and equally so that the priest in charge of his flock and the well being of the saint, should never want for food, drink, and a roof over his head. By such standards, it is also right that the unorthodox sorcerer should be paid for the work done and never, under any circumstances . . . except perhaps that of failure . . . be called a charlatan. The priest and the sorcerer both have their place in the world and are both linked by aspects of magic; either being responsible for the guardianship of the shrine of a saint or by actual performance of magic, such as many sorcerers often do.

Making spells takes practice to make perfect and more than the usual degree of self confidence. The incantations must be delivered in a strong, authoritative voice, the potions mixed with as much care as a Julia Child in her kitchen. The end product is always a satisfied client and the continual good reputation of the spell maker. Of course, a do it yourself crash course in spell making would help the mad rush to the sorcerer, and, with a shortage of supplies, many would be glad to know that some

people can perform their own magic. Also, in all do it yourself courses there is one thing that is an insurance to the innovator. The same rules apply to do it yourself spell making.

You will only have yourself to blame if it does not work or something goes wrong. How's that for tossing a double headed penny? But people are brave these days and are game to try everything, including magic.

Of course, I am old fashioned myself. I like old spells to have all their original ingredients in them and, fortunately, I am able to travel as well as having a good knowledge of herbs. So, mostly, I can do some exotic shopping in some strange way out places off the well beaten tourist track.

But because I cannot stand ineffectual shopping myself, in many of the ancient formulas here I have tried to suggest substitutes that are easier to obtain. Otherwise, I can visualize a whole lot of shop keepers going mad with frustration and some people never to first base in their personal efforts to make a charm or cast a spell.

Chapter 2

THE PSYCHOLOGY OF MAGIC

Although some forms of magic can be performed by anybody, providing he knows what to do, there are specialists in magic just as there are specialists in all other types of work. Most people can cook either by instinct or by developing through lessons but everyone does not become a specialist like Julia Child. It is exactly the same in magic; there are simple spells most people are capable of doing with a little practice, especially those connected with domestic life. Then there are the specialists in magic who are variously termed witches, medicine men, magicians, sorcerers, wizards and wise women. Their lore is almost always transmitted by verbal instruction to their disciples who are generally members of their own family. Magical powers may be due to a mere accident of birth such as the European belief that the therapeutic gifts of the seventh child of a seventh child will naturally show themselves. They generally do, but in some cases the sorcerer has to undergo a rigorous training, often being subjected to painful ordeals rather like the initiation into manhood or womanhood in many

tribes. By these means the weaklings are eliminated and those who persist do so with their character and fortitude strengthened, so that they are capable of being authoritative and gaining the respect of the people they deal with. I have found from my own experience that the DESIRE to learn magic is not enough even with enthusiasm to go with it for many of the young people today in their frenetic search for freedom cannot accept the disciplines that must be part of the magician's make up. It is no use doing a spell that has to be done on the day the moon is in Cancer and then put it off because of a date or some personal reason. Miss the right timing and bang goes a good spell. Is that any way to run a spell-making business? NO!

In many countries the witch doctor or medicine man must also be a specialist, even in the broader realms of magic. In Australia the rainmakers are one branch of spell-makers while spirit mediums are another and seers yet another. Usually there is a central sort of organization in which all the various specialists sometimes gather together in a strange type of convention that does not need to be held in a large hotel or have entertainment provided to amuse the visitors. I went to two of these conventions when I was young, one on the Island of Corsica, another in Sicily. The great gypsy horse meetings on the Camargue always seem to have a less formal type of psychic convention going at the same time as the annual June festivities. I am always amazed that so many of the tourist organizations miss out on the intriguing fact

that witch doctors have these common meeting grounds, when young members are introduced and old grandmothers and grandfathers give advice drawn from experience. Nothing is ever officially recorded, which upsets my journalistic mind, but everyone seems to remember all the details of the last meeting.

Italy has a strong sorcerers union that is really incongruously official, to the extent that in the spring of 1970 there was a soothsayers strike! Some newspapers recorded this. In Rome, witches, soothsayers and prophets went on strike and, in very strong language, demanded official recognition by the government. They demanded that their profession be covered by pensions and social security benefits. In Italy there is also a National Occultist Union and there are 60,000 official soothsayers always in business. The quote of all times must surely have come from Signora Maria Talli: "It is a disgrace," said the fiery Maria, "why, some members are nothing more than psychiatrists. It's a scandal and should be stopped by the law." Signora Maria Talli, in typical feminine Italian style had the last word before the soothsayers declared their official strike. How can one ignore a quote like that, then say soothsayers are not part of the twentieth century?

Personally I think there is a strong case for a closer unity of the sorcerers of the world, for as individuals, we have to take an awful lot of abuse and nonsensical talk from superficial observers who

really do not know what they are talking about or dealing with.

I would venture to say that very few sorcerers ever want to deceive anyone, and rarely go in for get-rich-quick schemes, generally leaving it to the businessman to devise such things. Certainly many sorcerers do things for effect but chiefly because the public demands a big show for its dollar's worth. It needs its spells and psychic readings but it also needs some entertainment value as well. I loathe this myself and always refuse to go along with any of the trappings newspaper people and T.V. directors seem to expect must be part of a modern soothsayer's life. No, I do NOT have goat horns on my walls, because a 1650 Renaissance painting pleases me much more and provides a source of contemplative meditation.

The big show, as one would expect, comes from Hollywood, once home of stars and starlets, now the central point for a great deal of pseudo-magic; with houses that seem to be straight out of Disneyland, complete with trap doors in the chimneys and skulls flying through the air. With synthetic castles becoming the residence of psychedelic mind-blown types who revert to sexual orgies and think that is all there is to magic. I tell you, one good session with a great occultist like Aleister Crowley, would blow the myth of Hollywood as a home for modern-day magic, right out into space.

I have nothing to say against people who put on a good show providing they deliver the goods in the way of spell-making. Louise Huebner, of Los

Angeles, I do not consider to be a truly fullfledged witch because she cannot accept one of the major tenets of witchcraft, which is that of reincarnation. But Louise is a good spell maker and delivers the goods in the up-to-date spell making way. I would like to see more Louises and less Leda and the Swan types. At least Louise has potential and is genuinely determined to help others. Showmanship is a part of life today, just as in the past the great religious ceremonies supplied a need for showmanship. I admire the Roman Catholic Church for sticking to all the traditional trappings of ceremonial showmanship. It delights the onlookers, satisfies the participants and generally makes everyone feel good. But while we are accepting religious showmanship, do not let us on the other hand, despise the showmanship which some people need to use in the realms of sorcery.

If you feel you can make a better spell wearing a long cloak with magical glyphs on it, that is fine, but be certain you know the basic ingredients of the spell and what the glyphs mean as well. In short, a sorcerer who knows his stuff is entitled to present it in any way he likes to the public, but must never go against the set formulas of the ritual of the making of the spell. If he does not know his stuff he is not entitled to mislead the public by implying that his showmanship and dressing up indicates how good he is. Always remember that the best confidence men in the world wear $250 suits, look comfortable in them and can pass for gentlemen. That does not stop them from taking

you to the cleaners. The pretty packaging should be considered secondary to the contents of the package.

Spell making has so many variations within it that the best test is to discover if the spell makes you feel better than before you had it cast. Without a doubt the far reaching power of suggestion has been the most important factor in upholding magic practices, especially when it is combined with hypnosis. The hypnotic state, though ordinarily produced by another person can also be self-induced by gazing steadily at an object, such as a lighted candle. Many of the overwhelmingly unhappy conditions in the world today can be cured by suggestion, while the subject is in a hypnotic trance. These bad habits, such as bed wetting or nail biting, inflammations, local and general pain, insomnia, neurasthenia, psychic paralysis and hysteria are some. Conversely all these things and other organic changes can be produced through the same means. This is the explanation for the appearance of stigmata on the hands and feet of religious ecstatics who can induce auto-hypnotism by gazing intently on the Crucifix. The cataleptic state and amnaesthetic conditions that can be produced by hypnotism are well known all over the world, and are part of the life pattern of sorcerers and medicine men as well as certain religious enthusiasts.

But the potential spell maker need not go to the extremes of hypnotism to get results, for suggestion alone can affect wonders. Faith cures, faith

healings, curses or the taking off of curses, all things done in the manner of the Christian Science Churches are by no means new. Many doctors can cite cases of people who die because they have no will to live; and by the same measure, there are people who would normally be dead if they relied on medical diagnosis. But somehow, by sheer will, they cheat the grave for many years. The power of positive thinking is a form of spell making well within the orbit of many people. When I analyze magical procedures, apart from the ceremonial ritualistic type that obviously needs an expert, just as the priest is needed to offer Mass, I can see so many areas where people can use a whole lot of latent magic within themselves.

Just as the negative approach in advertising can bring startling results or the under-sell of a commodity, so the same thing happens in spell making. The realm of the taboo is interesting when seen as a control point involving the discipline of the individual, even if there is only a suspicion of what will happen if a taboo is broken. It's a bit like playing a gigantic game of forfeits when we move into the areas of taboos. All people have prohibitions of some kind in their lives.

In our civilized state many of the taboos are social ones and certainly not as serious or meaningful as religious or tribal ones. A taboo system offers an alternative to doing what is considered to be for the good of the whole. In tribal societies, when a taboo is broken, the culprit knows exactly what is in store for him by way of tribal justice. He cannot

expect to plead that he was "emotionally involved" or that he was "unaware of the taboo" for the forbidden things are instilled into the tribesmen from an early age.

The controversial book by D. H. Lawrence, *Lady Chatterley's Lover* was not considered a wicked book simply because it had a very few paragraphs dealing with sex. It was a bad book because it dealt with the breaking of a social taboo. No European lady of that time was brought up without being aware of the gap between herself and all employees. Lady Chatterley's lover was her gamekeeper and she had violated the code of her society. It was not the act of love that was taboo. How could it be, in a society noted for its ruler keeping mistresses and half the aristocracy keeping two homes going? A lover doubling as a gamekeeper was taboo. Break a taboo in any society, tribal or civilized, and there are set penalties for doing so. Law and order are not quite enough to keep people in hand, so a few taboos are thrown in so that it is logical to expect the dire consequences which will befall anyone breaking the taboo. Sometimes the punishment is effected by the social executive through representatives of secret societies. Sometimes it is left in the hands of the outraged powers, spiritual or material. And so strong is the idea of this punishment that it can have effects without anything more than the SUGGESTION OF PUNISHMENT. This has been a great theme for books for hundreds of years. A man who commits a social crime may not pay at the hands of the law, but

there comes a time when his conscience is played on by the taboo, and extracts its own punishment.

The taboos of Australian natives intrigue me. There are records of natives in Australia who have died, when they learned that a sick wife had lain on a special blanket, which they also used. There is also a belief that any bone, stick or spear which has been "sung to" is then endowed with magical qualities, which the natives call *Arungquiltha.* A native struck with a charmed instrument will die, even if he only has a slight wound. The only thing likely to save him is a bit of emergency treatment by the local witch doctor who will "unsing" the enchanted intrument. Without the aid of the medicine man, many an Australian native struck with a charmed instrument, has been known to lie down, refuse food and quietly die.

There can be no doubt that magical practices can be effective through suggestion as well as through fear and fascination. It is because of this lack of security as much as the belief of magic, that even skeptics of the whole subject take no chances. Few people are brave enough to touch articles such as the famous Crystal Skull, one time sacred relic of the Mayas, for fear of punishment. Laugh about curses, deny them, be rude about them, but do not parade false courage by actually breaking the taboo. Letting sleeping curses lie is a good policy to follow, otherwise some of the bravest skeptics can find themselves martyrs to what they sought to prove could not exist.

Spell making is really a form of spiritual projec-

tion, made possible by the innate spirituality and seriousness of the spell maker who MUST believe in what he is doing, or forget the whole thing. There is no room for compromise in spell making. It is positive thinking carried to the ultimate. Time stands still; all other thoughts are in suspended animation, except the thought behind the spell. It is the occult projectiveness of the magical act that provides the propulsion to set certain material forces moving, and so start the spell working. The exertion of one person's will upon another to dominate it, so that the spell tends to embody the very life and spirit of those concerned with it. It is the most direct form of telepathy known.

Most modern people who are interested in spells do not have the power of concentration and never free themselves from the tensions of everyday life, even when these are the very things they need a spell to remove. It is therefore better to use a professional spell maker to get the new forces of energy moving. Then, co-operate with the spell maker, until finally, positive direct thinking will bring about its own results without the intervention of an intermediary force.

One of the greatest obstacles against anyone becoming his own spell maker is that so many beliefs have to be totally accepted. In many cases religious upbringing and education provide blocks that hinder the full force of energy being used. This does not mean that only uneducated people are capable of being good spell makers but it does

involve an open mind and a pure dedication to the spell in hand.

The fear of the taboo even comes into this, even though it is a social one. I receive a lot of letters asking that I regard the correspondence as secret. Really, I can never visualise myself running into the streets saying I have just received a letter from Joe Doe in Brooklyn, who is afraid to let his friends and relations know he has had a psychic experience. Fortunately we are gradually moving out of a long period of stagnation, when to talk of anything psychic was to be thought mad or kookie. However, in all too many households, even books on the occult come within the taboo decreed by parents. So many young people today suffer from breaking these taboos and sometimes must accept the punishment of "if you read books like that you are no son of mine!"

The highways and by-ways will soon become full of people who have broken taboos within the family circle, unless we update a lot of our thinking and accept that there are more things in this world than we dreamt of in our younger days.

Like a man going to the moon.

Like spell making having a link with positive thinking.

Chapter 3

WHITE MAGIC OR BLACK MAGIC?

Whichever way you look at life and from any angle, as a woman who has lived amongst magical practices all her life, I can tell you that two things make the world go round. Sex and Money! In that order, with sex never being confused with love because sex is needed for the most magical thing of all ... the propagation of the human race—and love is a many-faceted thing. Man is incessantly keen to perpetuate something in his own image, and don't let any high faluting talking about the terrors of over-population deceive you about this. Money was discovered as a means of trading when beads became old hat and something had to be done to persuade another person to part with something he possessed. It was fine if he had several things and an over-surplus for his own needs and ancient man was no wanton waster of the commodities. He knew he had to work for such as chasing and killing an animal. He could trade the surplus for something else that was in excess with a neighboring cave-dweller. But progress came

rapidly and man discovered new needs, desires and wants, and Nature, the all considerate Mother of all mankind, allowed him to have everything he wanted, needed and desired. Only because all men are not equal inasmuch as that some can produce a surplus of this and others a surplus of that, money was invented. It was a discipline on trading, bartering and bargaining and saved time for men who could then get on with other things.

Like what?

Why, like wanting the unobtainable, like knowing the grass is greener beyond the fence, like buying pretty things for his mate. Like hoping she would appreciate the pretty things and give him the commodity he needed that strengthened his ego—sex! So back we come to sex again and that's just about the same thing that writers in the twentieth century think they have discovered for the first time.

Many a maiden has been wooed and persuaded to share a premarital bed long before the flower children, the hippies and the love generation brought their policy of "make love, not war," to the attention of a world that morally slept in the suburbs with their wives, but knew a strange exultant thrill in having another woman fall in love with them.

"You do something to me, there is magic in your eyes (alternately your voice, lips or the touch of your hand)." What happens is this . . . an eye is an eye surely just like a rose is a rose is a rose. But the

sweet words are a magical formula for a secretary caught up in a drab office routine, living her life vicariously through the latest intellectual pornographic novel on the best selling list.

The puritan religion, loathing anything savoring of sorcery, nevertheless helped to keep it alive. By making chastity a virtue it paved the way for many a twentieth century Casanova to weave his own magical spells with soft words and sacred formulas, to get the object of his lust, disguised as affection, into his arms and then his bed. Most women will tell you that it seems less sinful to sleep with a man who is not lost for a poetic turn of words and makes her feel wanted by a period of wooing, wining, dining and present-giving. It is the easiest form of natural magic but sometimes the desire for something more crops up and then there are more techniques to learn and the spell casting is done in a different way.

The genuine esoteric meaning of magic is the knowledge of the principle and means by which the omniscience and omnipotence of the spirit, combined with *power over matter* can be acquired from living individuals. In order to procure this omniscience and omnipotence, adepts of all times and places, sometimes called witches, sorcerers, high priests and soothsayers, have studiously cultivated various branches of this mystic secret science.

It is useful to consider the various branches:

I. Theurgy or White Magic is the science of

procuring divine or supernatural intervention in human affairs in which there is expected to be a *beneficial* result. This branch of magic was widely practiced by the Egyptian Neo-platonists. The theurgists are almost wholly concerned with White Magic and in the invocation to beneficent forces for the good of mankind.

It concerns itself with the preparation of amulets, talismans and all wondrous panaceas that call forth beneficial outside-this-world-spirits as aids. This branch of magic has been employed with success by early pagan communities no less than by modern religions. But somewhere along the line, instead of the multitude of beneficial deities known to the ancients we now have miracle working angels, and saints. All their secret symbols are known and shown in the practical application in a mysterious occult document known as the Kabala.

All power is attributed to the symbols and ceremonies and becomes a combination of many things. Like mind reading, the secret language of flowers, metals, colors, and sometimes mathematical combinations. Even a bunch of flowers can carry a meaning without a single word being said. Lovers all over the world have instinctively turned to esoteric methods to learn their fate, increase their femininity or masculinity; carry out clandestine love affairs with success and accomplish numerous other things to make their life more agreeable. An harmonious existence with needs, wants and desires satisfied has quite a lot to do with basic

white magic. However, it becomes very debilitated when it is mixed up with any orthodox religion, especially those teaching that enjoyment of sex is a sure fire way to end up in hell.

Of course, in life today, the logical thing is to believe that in love affairs no one needs aids, and specially made charms from a sorcerer. But reality makes a fool of logic when there are thousands of sorcerers making a more than adequate living simply by selling charms and spells.

Black Magic is more correctly called "goety" and a reprint of an ancient grimoire called "The Goetia" is a constant money-maker. It will never make the best selling charts but its sales will soon compare with those of the Bible. So what is "goety" or black magic? It's really the obverse side of white magic. As the latter is based on constructive ideas, black magic is characterized by its negative destructive forces. Make no mistake though, black magic is affective, although the wise person knows there is a kick-back when negative forces are conjured up. Black magic is the science of procuring the intervention of Satanic forces in human affairs for evil purposes. Its chief purpose is NOT to give you a better way of life or help you in the search for personal happiness, but to inflict evil upon good, to harm persons by introducing sickness, madness or death. Men and women are seduced by magic potions, prophecy of the future is obtained by invocations to the dead. For every angel there is a devil and it seems that the less pleasant spirits

always have plenty of time to co-operate with humans to guide them into evil ways.

There is generally the temptation of instant achievement of a purpose and this is very attractive today, for we belong to a civilization that thrives on being instantly successful in all ways of life. White magic obtains results from the less spectacular forms of meditation and the subject needs to be cooperative with the white magician to get the specified results. These are generally for the overall betterment of the human being. The Black Magician definitely gets results but it's rather like curing a headache by cutting off the head. True, the strong High Priest of black magic will prosper and have everything in the way of material comfort and this is impressive to his followers. BUT the black magician is no gregarious generous sharer of his worldly goods. He gets his kicks out of the power structure of his relationship with YOU. He thrives on a limited hierarchy in which you supply the fodder for his insatiable appetite for power.

Masters of the fantastic in literature and films find a source of inspiration in black magic but are apt to confuse white magic with goety. A classic example of this is the film "Rosemary's Baby," a highly commercial box office operation containing a mixture of white and black magic. Yet with all the horrifying works produced by mystery writers from Edgar Alan Poe and H. P. Lovecraft to the present age, and despite the masterly use of suspense such as we find in an Alfred Hitchcock film,

any one who is involved in actual black magic knows that these are poor, naive terrors compared to the formulas and doctrines used amongst actual practitioners.

That this is the Space Age and we are living in the second half of the twentieth century does not mean that we are not living in an age when black magic is practiced in every city in the United States. This country keeps pace with the rest of the world in providing leaders of black magic who go about preaching their own form of dark evangelism.

While I have studied black magic, it makes me feel as sensitive as if I was expecting to have a meal in the dissecting room of a hospital. There are horrible odors connected with laboratories and the pungent smell of pharmacopoeia that compares with the stench of violated graces and the impact on peoples' lives.

Black magic directs its adherents into a life where there are no limits, no respect for human life, the life force, social customs, the family, and is a contributory reason for the most dramatic criminal cases. It is not enough these days to commit murder . . . ritual murder becomes much more exciting to certain people who have gone through every possible kicky thing that civilization can offer. The code of black magic is horrifying and it uses an arsenal of poisonous flowers and plants of which the modern usage of hallucinatory drugs is only a small part. The hours of darkness are most

propitious to the performance of black magic and the fouler the weather the better.

I have found that in Europe black magic is practiced more ritualistically than in America where it seems easier to link it here with blatant outbursts of crime, in which deviations of sex are the starting points.

Britain frequently has outbreaks of black magic when dark spells and curses are put on enemies, either real or imaginary ones. Probably because Great Britain has numerous easily accessible graveyards and churches, it is not difficult to transact the sinister spell, making business in these appropriate settings. Grottoes, caves, churchyards, ruins, old castles and dismal places where once gallows stood are popular as the sites for black magic.

In the United States the rites are more likely to go on in an elegant apartment in Manhattan or a house in Hollywood with less attention paid to getting even with an enemy, so much as having a way out time and dedication to make the Satanic forces into a way of life. Witchcraft as an offshoot of Druidism is much less spectacular than black magic although both deal in spells and potions. What makes the biggest difference is the motivation behind the rites and the causes that lead to the effects. The associates of goety themselves get a kick out of mixing up spells and watching the effects, but it's rather like a macabre chemist mixing up drugs and then giving them to his friends

with an irresponsible attitude towards the ultimate effects. All the nightmarish chimerae of ghastly fears, disgusting rites and a power structure based on fostering those fears become part of the spell casting world of Black Magic.

What YOU want, need and desire is definitely your business. HOW you attain these may result in a bargain being struck between you and the spell maker. On one hand you may pay a few dollars and the making of a spell or selling of a potion takes on no more exciting a connotation than buying culinary herbs at the supermarket. Or you may pay with your soul and perhaps your life. The choice is indeed yours because you are a human being taking pride in a commodity called free will. It's this free will that places you on a step above the animal kingdom. Use it well or it may be taken from you and so reduce you to a slavish existence far worse than the eternal hell that a drug adict knows. . . .

Chapter 4

SYMPATHETIC MAGIC

All over the world we find evidence in the belief that objects once related to one another still retain their connection, though they may be separated. Whatever happens to one part of the object can similarly affect the other part or object. So, by acting upon a *part* of a greater part, that whole thing can be influenced. This is called "sympathetic" or "contagious" magic and it is the very essence of numerous forms of effective spell-making techniques.

This belief explains why a witch, a magician or professional spell maker desiring to act or influence some particular individual will go to great pains to obtain something actually connected with him. It becomes the contact emanating vibrations that the magician picks up, whether it is a few hairs from the head or beard, pubic hair (this is regarded as very potent), nail parings or a drop of blood. Men who spit on the ground then grind the mucous into the earth do this because of an inherent fear rather than from hygienic reasons. In more romantic

terms, the sentimental, romantic Victorians loved to give locks of hair as proof of undying affection and from a basic desire to be near the beloved through the lock of hair. A new technique of fascinating jewelery making was invented to survive into this generation as a gentle reminder that sympathetic magic is never very far away.

It is not uncommon for girls in the New Forest, England to take precautions against the loss of a lover by obtaining a thick lock of his hair. They may not make it into a romantic piece of jewelery to act as a charm but it is stuffed away in a box as valuable to them as any jewel. Should the lover be difficult or not be anxious to get round to the married state, the girl takes the lock of hair, boils it and constantly keeps it simmering away. Rarely will the lover have any peace until the girl gets her own way. In my own family, my grandmother, famous for her occult powers, would never allow any cuttings from my hair or nail parings to be idly swept away. She would personally sweep up the hair, gather the nail parings into a tiny bag and disappear into the garden with them. It was a long time before I could bring myself to go to the beauty shop and I still prefer to cut my own hair.

In Germany and Transylvania, two countries famous for their interest in occultism, clippings of hair and nails are buried under an elder tree or carefully burned. The object of this is very different from the motivations of my grandmother ... for in Germany and Transylvania, such measures

are supposed to guard a person from being influenced by witches. The same rules apply to teeth; they are often retained in the family or buried out of reach should pain cause them to be removed.

Patagonia is the name given to that portion of South America which to the east of the Andes lies mainly south of the Rio Negro and to the west of the Andes into Chile. A few stories of spells and magical practices filtered into the more civilized world after the adventures of the "Beagle" and later through the observations of Charles Darwin, the great Victorian anthropologist and explorer.

Patagonians burn all hair brushed from the head, also parings of nails, for they believe that spells can be wrought by anyone obtaining these parts of the human body. While Charles Darwin was earning his reputation as a famous Victorian, the gentle ladies of his era, who had probably never heard of Patagonia, were themselves taking care of every bit of hair that found its way onto their silver backed hairbrushes. Small pots with holes in the lid were part of every Victorian lady's private beauty department. And maids or younger sisters were instructed to bury the wisps of teased hair strands which found their way into the pretty decorative boxes. Today such boxes are nostalgic heirlooms used as posy pots by skeptics who would be surprised to know that a long dead grandmother could become outraged at the thought of her hair and nails being handled by anyone outside the family. Although the Victorians were too busy get-

ting to grips with the beginning of the spiritualist movement, they took no chances with any part of their person any more than the distant Patagonians did.

The potency of hair is constant in every age, right through to our present one when the latest belief excusing long hair in the male is that it is a delicate antenna and a highly sensitive part of the human body. Today, instead of guarding against anyone having spare locks of hair, most people jealously guard it and have an inbred aversion that goes beyond logic about having any type of haircut. Make no mistake, it is not all kinkiness that makes long hair so fashionable today. It's a swing of the pendulum to everything remotely connected with magic and hair, of necessity, and by virtue of its long association throughout the world with spells, is the first part of the human body to blatantly advertise the fact that man as a whole is becoming more spell-conscious.

The potency of hair is appreciated by the Musquakie people. A long, narrow, beaded band is used to tie up the hair of a Musquakie woman. This is a talisman when first worn but becomes infinitely more sacred and precious as she continues to wear it, because certain essences of her soul are absorbed into the band. Anyone gaining possession of an adult woman's headband has the power of making the woman into his slave as long as he keeps it. Should he destroy it, then she will die. It is quite usual for a woman to go from a man she

loves to one she may hate if he has obtained her headband. Actually, it is called a "head string". There are stories of men who have left their families when a witch has touched their lips with her headstring. The headstring is originally made for the girl-child by her mother or grandmother . . . the power being more potent from the distaff side of the family. The headstring is decorated with patterns denoting good fortune. When it is completed, it is prayed over by the maker and the local shaman or witch doctor. The men wear a scalp lock ornament and this is guarded as much as the female guards her hairstring, for within it may be some part of the man's soul. Should the scalp lock be torn out, the soul becomes vulnerable and the possession of such a scalp lock gives the new owner the power to send the rightful owner mad. Brain fever is not unusual and the whole thing about sympathetic magic is that it works in two ways. It gives the owner of the magical thing a greater degree of self confidence, and the loss of anything deemed both precious and sacred leaves him open to psychosomatic sicknesses. It is very easy for a man to die at the THOUGHT of being ill.

In the boutiques of the U.S.A. overflowing with rich psychedelic colors, amongst the beads and baubles, the modern headstring is making its appearance. You can see it in increasing numbers at any rock festival of music such as Woodstock. And where rings were once exchanged as tokens of affection, the modern head string is reverently tak-

en off by a long haired boy to crown the head of the Shakespearean-style girl wearing a long dress, and carrying a guitar. Did they ever hear of the Musquakie tribe? You can bet they did not, but some semblance of that distant tribe now manifests itself in the great twentieth century return to spell-making and magical practices.

Travel by plane and tempting colorful posters invite you to go to the South Sea Isles to a "different way of life". Pack a bag, grab a cab and away to the different life, even if it is only one of the Hawaiian Islands, then return with the loot of the tourist. The little metal ashtrays are a copy of the spittoon which was always carried by the confidential servant of a chief in the Hawaiian Islands. Into this the chief would carefully spit every morning and the servant's responsibility was to see that the sacred personal mucous was buried. Near the City of the Dead there is a great slope of land coming down into the sea . . . here the navels of well born Hawaiians are ritually buried despite the advent of missionaries and the remarkable novels of Mr. Mitchener.

Perhaps you would like to visit Tahiti? If you do, bring back some of the baskets and try to remember the days when every Tahitian carried his own personal basket so that when he cut his hair every morning, he could put the pieces in the basket until he could find a place to burn or bury this vital part of himself. Those cut baskets bought by tourists are replicas of the magical hair baskets.

In Italy, especially in the mountain districts, "luck bags" of red cloth are still made for infants and are said to contain the four things of good fortune. They are especially effective if made by witches who sew them with their own hands while singing a special chant. There has never been a shortage of witches in Italy and, with the population explosion, many witches are gainfully engaged in making red witch-bags for babies in all walks of life. In the New Forest of England, the gypsies tie four strands of red wool round a few twigs of ash and place them on the door of a wagon, while children wear red thongs round their necks. In Italy, many of the better class families give coral to newborn babies in the form of tiny necklaces or bracelets finely made from the beads of coral. Later, the child graduates to a rosary made of coral for this is very effective in keeping away the evil spirits who might disturb a child at its obligations.

Beads, beads, forever beads ... in every culture the story of beads has had overtones of magic to act as a talisman or a charm, according to the special needs of the person. Amethyst beads to guard against alchoholism, amber for long life, seed-beads for fertility. It is doubtful if beads were worn for decoration first. Originally they would be for an easy means of carrying currency as we all know from ancient paintings of people trading their worldly goods for beads. But even earlier, the necklaces and beads were probably used for pro-

tective purposes ... the circles of the necklace itself being associated with the life force, the never-ending circle of eternal life.

No one can give to a beloved person the intangible gift of health and wealth but the tangible gift of beads has always represented these assets and we are back again in realizing that symbolism has always played a part in our lives, even in these sophisticated days. The bride walking to the altar for her marriage is a powerful living example of symbolism and few brides dare to get married without the traditional something borrowed, something blue as well as the orange blossoms, symbolic of virginity and the white dress associated with purity. It takes a lot of courage to go away from these symbolic forms and, because they are pleasant, we do not scoff at them or think of them in terms of underlying magical practices.

American Negroes brought over from West Africa in the bad old days, brought the art of making "luck bags" or "conjurin' bags", a practice which is kept up to the present day and is becoming a money making business again around the boutique scene. Little bags of suede and leather are part of the wild youthful life going with the beads and head strings, the open-toed Jesus sandals and the long hair. There is nothing new under the sun ... it's all part of the spell of nature, weaving some crafty magical fibers to ensnare and blind mankind again for a few more thousand years.

In California, a serious young man wearing a

single Robin Hood-like garment at the famous Pleasure Fayre, made me a "conjurin' bag". It was made of fine calf leather, well beaten and cured so that it was silky soft ... very different from the urine cured Mexican leather goods. In it, he put two lodestones, several knotted thongs, a piece of foil so that my spirit would always be bright, a leaf of clover and some dust which was designed to blind any of my enemies. He made a lot of money selling his conjurin' bags at the Pleasure Fayre. I asked many people why they bought them expecting them to say "for fun" but everyone was serious about them and confident that they would work to make life more harmonious.

Almost one hundred years ago, a Philadelphian called Leland, whose books are now avidly reprinted to make more money than he ever made in his entire lifetime, went to New Orleans to visit a great Voodoo King called Alexander. He made a luck bag for Mr. Leland but without the clover. Instead, he took a fragment of paper torn from one of Leland's books and inserted it in the luck bag because the books represented Mr. Leland. His incantations included one that would make the name of Leland famous. Maybe that is why Leland's reprinted books sell so rapidly now and his name is indeed known throughout the world.

I am still not quite clear why my modern luck-bag maker in California chose to put a leaf of clover in my own luck bag unless it was a general idea that the trifoil represents the three parts of

man ... his mind, body and soul. Regretfully, I think I shall take a book along next time and try to get a Leland style luck bag for every author would like to be remembered by his works!

A strong form of contagious magic comes from the earth. A man's footprint, for instance, because it is part of his body-print, acquires some of the virtues of the person who makes the footprint. It's a widespread belief in Germany that if a piece of grass turf holds a man's footprint, it can be taken up and dried, then used for magical purposes. As the footprint withers, so does the body of the man. He could be lamed or even killed by an accident to his foot. Especially nasty connotations follow if the footprint is first stabbed with glass or nails. The collection and subsequent malevolent ill-treatment of a footprint is also part of the history of Australian contagious magic. In certain areas of Eastern Australia, sharp glass, quartz, charcoal and bones are added to the footprint and an incantation performed so that the victim will always know pain. Rheumatic afflictions are frequently attributed to magical practices of this nature.

Throughout the world, men's footprints have had a deep meaning that has come through in the literature and mysticism of each nation, although in Europe and the United States stories about footprints are much more romanticized—we see the wonder of following in a person's footprints as an example of virtue rather than a need to capture the essence of the person for destructive reasons.

Clothes from their intimate association with the person have naturally attained a prominent place among the stories of contagious magic. In all the major religions of the world, the efficacy of the power of touching a garment worn by a saint or a great teacher is a recurring theme. The more famous and divine the person, the more flamboyant and dramatic the form of magic manifestations. Many forms of religious faith-healing are associated with the contagious magic of touching a sacred fragment of cloth belonging to a long dead celebrity, especially if that person has been canonized. Kissing the hem of a garment is not only a form of respect but an absorption, for the moment, of contagious magic. Today we all know of the rapturous adoration of a large section of the public for its heroes in the world of music or the arts. Beatlemania swept through the world with psychologists unable to keep pace with the rapid examples of modern sympathetic magic. Unfortunately, when live models are used, the public, desiring to absorb some of the magic of its heroes, is also carried away to such a point of frenzy that it can almost perform instant martyrdom on the person it professes to love and admire. Locks of hair and personal clothing have been forcibly torn from the four famous Beatles and one hotel held a sale of all the articles the Beatles had touched during a visit. Fragments of sheets, pillow cases and such things were sold at fantastic prices. In order to spread the contagious magic, the sponsors of the sale tore up

the sheets and pillow cases so that everyone got a few inches. This example of modern fairness in a magical practice also produced many dollars for the enterprising salesmen and, presumably, many thousands of people felt an inch nearer to the potent magic of the Beatles.

Men who earn their living by confidence tricks are worth a book on their own but I think a first prize should go to a special breed who sells fragments of clothing supposedly from the garment of a saint, or a hair from the beard of the Great Prophet. The amazing thing is that the sales for this type of thing are enormous and we should not fall too easily into the mistake of thinking that sympathetic magic is only used by primitive tribes in some far distant land. It can be found in the advertising columns of every newspaper.

It's an enigma of the age that, in the midst of education of the highest known standard in the world plus a highly sophisticated, materialistic minded populace, all forms of contagious magic are available and are eagerly sought, even by those who on one hand profess themselves to be skeptical of scientific investigation of psychic phenomena. Just to be safe, the skeptics carry car keys of St. Christopher and the fact that he has been demoted in the list of regular Catholic Saints has not lessened the sale of his image or his popularity.

In normal family life, clothes for newborn babies are handed down from generation to generation and always with pride. It is not that the families

concerned cannot afford new clothes for the baby but a christening gown once worn by President Kennedy, for instance, is likely to be worn by his descendants in the hope that some of the magic of the dead President will be imparted to the infant. Babies, of course, are thought to be particularly vulnerable to magical practices and a whole new world opens up when we explore the magical connotations behind the fairy tales of our youth. Hundreds of years ago, a witch could influence a child's future for better or worse, and the fairy godmother personified a constant interest in the welfare of the child who would absorb some of the teachings of the witch or the fairy godmother by osmosis or contact with a present from them. A child sponsored at birth by the witch or fairy godmother was under their influence for all the years until puberty which was regarded as having a special magic of its own and placing the child into a class where a more advanced teacher would be needed. Wedding attire, the bride's dress and the veil, are also subjected to the involvement of personal magic that is contagious by association.

In Germany and Denmark, no part of a living person's clothes would ever be put on a dead person, or else the living person will languish away as the corpse deteriorates. In wine growing areas of Germany and some parts of France, it is common practice to hang clothes on trees, sometimes even in the vineyards themselves. Should any items of clothes belonging to a dead person be hung on or

near a vine, it is likely to wither and become barren.

Just as fragments of clothes actually worn by a divine personage are sacred and charged with his essence, a lesser contagious magic can be achieved by copying the clothes or an accessory. Tahitian kings wore red feathers in their girdles and the girdle became sacred because the native gods liked red feathers. The feathers, therefore, in the King's girdle were another link with the divinity of the gods. All the fearful attributes of power and vengeance associated with the gods were then endowed in the king. So potent was this form of associated magic, the link of god and man, that the king was raised to the highest known earthly station on earth and the king had a dual identification with the gods.

In our present civilization based on the laws of logic, primarily with education at a high level and a dedication to the material, it is sometimes fashionable to dismiss sympathetic magic lightly. But how many people pass a wishing well or fail to read the advertisements offering their own special brands of sympathetic magic? Few tourists visiting Ireland and given the chance to kiss the Blarney Stone can resist the temptation, while in Scotland there are lucky mounds of stones inviting your own personal contribution of a stone to add to the pile. Pass such a cairn without paying your stone tribute could bring you bad luck and a sophisticated edu-

cation does not give immunity from the fear of bad luck.

So, the practice of throwing pins and silver into wells, of driving nails into trees, throwing sticks and stones on cairns, and the analogous practices throughout the world, suggest that such acts can be interpreted as a means of ceremonial union with the spirit identified with the well, tree, stick, stone or cairn. Dismiss it all as fun ... but the fact remains that we still do these things and that, when analyzed, they are forms of contagious magic.

In Europe, one of the prettiest forms of country ceremonies is known as The Well Dressing. Eight weeks after Easter, there is a public holiday called Whitsuntide. Unfortunately, this is not celebrated in the United States. Endon Well Dressing in North Staffordshire is one of the best known of these country ceremonies in which the local well is decorated with flowers. All the village people and thousands of tourists come to pay their respects to the well, and generally religious services are held near the well also. A whole new branch of sympathetic magic opens up in the British Isles when we look into the ceremonies associated with the wells, for most of them are sited near to meeting places of witches or where Druidic rites have been performed for thousands of years. Generally, water is associated with healing power such as found at the shrine built near the place where Bernadette found water, leading to the establishment of a great in-

dustrialized force of contagious magic associated with Our Lady of Lourdes.

In the British Isles, the wells, blessings and cures by contact are not so spectacular as the well at Lourdes in France and the sanctity of the well was subsequently taken over by missionaries who took up their living quarters near the wells. So, we find many wells in Britain called after the names of saints with the healing power now attributed to the name of the saint, whereas originally the holiness and efficacy of the wells formerly rested entirely in the water itself.

The realms of contagious magic even stretch into eating habits of nations, races and tribes so that, by induction, the individual may acquire their properties. Also, he can obtain some object associated with a physical quality and, by owning the object, also receive some of the powers of the original owner. So, the Red Indian hunter loved to wear ornaments of the claws of the grizzly bear so that he could be endowed with its courage and ferocity, two attributes necessary for a warrior-hunter. The Tyrolean hunter still wears the ruffs of eagles' down in his hat so that he can gain the eagles' keen sight and great strength. Few African tribes are without some special means of sympathetic magic and no chances are taken from cradle to death. Children wear a kite's foot so that they can escape misfortune with the speed that the kite has in flight. Claws of lions are popular with young African men and they wear these not as a decora-

tion but with the knowledge that their lives will be as firm and secure against physical danger as the lion himself. The tarsus bone of the sheep or a ring of iron will ward off evil and still leave the wearer of the bone or iron ring as tough as the material itself. It is obvious to see how this type of sympathetic magic works for a man who can kill a lion, knowing it in its natural habitat with its potential of being an enemy and ready to kill, must already have some degree of courage within him. The physical contact with the claw becomes his badge of courage to show to the world and the acclaim of other men must automatically brainwash him into a better state of self confidence.

The eating of various types of food, especially the flesh of animals, has a similar potent effect. Amongst the Dyaks, young men are not encouraged to eat the flesh of the deer for this is known to be a timorous creature and a native Dyak must not be lacking in courage. So this form of contagious magic is by negative forces. The Abipones of Paraguay are reluctant to eat hens, eggs, sheep, fish or tortoise because they believe these are feminine forms of food. They can also engender laziness and languour in the bodies of men and cowardice in the mind. Foods for the man who would have his manliness known to the world come from jaguars, bulls, stags, boars, and ant eaters for they believe that by continually feeding on these animals, their own strength, boldness and courage are increased.

Eating habits also stretch out to people who

indulge in cannibalistic practices; that is, the eating of human flesh and parts of the body. The same principles apply to the association of the human body and its essences of magic as to the courage and bravery of the great animal meat eaters of the world. But now other connotations than courage step in although, in many tribes where survival is of the utmost importance, courage must always be the main attribute of the young men. But strong young men must have mates to breed from and perpetuate the child. The women must eat their own type of feminine foods but in cannibal practices, the tender succulent parts of the human body would be reserved for the female and a female would eat a female. The males would eat the genitals to make them virile and great progenitors. In our more civilized world, men today take pride in saying how many Prairie oysters they can eat and sometimes we forget to translate these cute terms into what they really represent. After all, Prairie Oysters are really only the balls of a bull, and sweetbreads, disguised by fancy French menu language, are truly only a relic of tribal eating habits associated with contagious magic to promote sexual strength and vitality.

Some of the most revolting habits are associated with contagious magic. In order to "make strong and like a stone and unafraid", the warriors of the Torres Straits collect the sweat and nail parings of famous warriors. These ingredients, mixed with human blood, are then eaten by the young men.

Should an enemy be around, his eyes and tongue were added to this gruesome type of hors d'oeuvres. Many Australian natives believe that a man's fatness is part of his strength and linked with his vitality. Therefore, the wasting of the body through absence of fat is despised and an enemy is wished into a strange form of banting so that his body will waste, his vitality become debilitated and finally death will occur.

Because fat is revered and respected, the death of an enemy when he is still fat provides a fine feasting orgy, each native believing he will absorb the fatness of the victim into himself and so add to his own vitality. Human fat is said to bring success in hunting, so spears and clubs are anointed with human fat so that the contagious magic of strength will make them fly true. The possession of human fat is, therefore, greatly desired especially by those who feel age or disease is debilitating them. Human fat has often been associated with witchcraft and native aborigines believe that the spirit of the dead man whose fat has been used will help the efficacy of spells. Cannibalism is not only associated with feasting but also in acquiring bodies for use in magical practices and is probably the base of a good deal of anthropophagy.

It is a widespread belief that close relations, or friends, are bound together by a sympathetic relationship which is specially evident on important occasions or at times of crisis. This is one of the happier stages of contagious magic which most

people are delightful to be part of in modern times, even though we may only think of such things in romantic or sentimental terms. In the Dyak villages of Borneo, though, these close relationships are practically ritualistic and, therefore, related to a series of spells. Each step of the ritual must be done at precisely the right time and all relations and friends must synchronize their own special interior clockwork mechanism. When the men of a Dyak village go on a pig hunt in the jungle, the people remaining at home must not touch anything oily or any water during the absence of the hunters. This is a spell to help the hunters so that they will not be "butter fingered" and allow their prey to escape. Because food is part of a hazardous existence for the Dyaks, it is essential for the friends at home to do their part with implicit faithfulness. For the success of the hunters in bringing food back to the village is related to the survival of the tribe. Those who wait at home are considered of equal importance to the hunters.

When the men from Borneo go on a war expedition, fires are lit at home, the maps are spread out and the fires burn right up until the last throes of the evening. Promptly at dawn, the fires are rekindled so that the men at war may not be cold. Contagious magic such as this is really a form of practical praying. In the Borneo villages, the roofing of the houses is opened up before dawn so that the men at war may not rest too long and so

become lazy and vulnerable to a surprise attack by the enemy.

The head hunting qualities of the tiny, but fearless, Dyak tribes are well known but most stories deal with the actual head hunting and the preparation of the head. No self respecting head hunter would dare to leave on his dramatic expedition unless he felt he could rely on the sympathetic cooperation of the people he leaves at home. If a man is unmarried, his sister wears a sword day or night; this duty is performed by his wife if married. This is to help the warrior to always be conscious of his weapons. The woman may not sleep at all during the day nor go to bed before two in the morning lest the husband or brother is surprised by his enemy.

This sounds dramatic and we try to excuse such things in our modern sophisticated life by thinking that they could only happen in a primitive country, thousands of miles away. Yet similar instances of family magic are easily duplicated in many European countries and amongst the Pennsylvania Dutch on the east coast of the United States. No one in these countries, of course, goes head hunting unless it is for fun at the local Country Club but the principle of forging a magical link between relations is the same. One of the closest to home examples is the idea that a man often suffers from severe toothache when his wife is having a baby. Logically, it should not happen but the truth is that it does!

The links of contagious magic in the mystical practice of child bearing are numerous but it is interesting to see that, in some cases, the father is forced to recognize his role and accept the responsibilities of fatherhood. There are many customs based on the idea that the father and his unborn, or newly born, child have a deep sympathetic relationship so it is considered proper that the father must take all manner of precautions so that his offspring may not be hurt. An extreme form of this type of contagious magic is a peculiar custom found chiefly in South America and the East Indian Archipelago. It is called the *"couvade"* and this means that the father of a new born baby takes to his bed and is carefully and specially dieted. There are many variations on this theme and should it be carried on more frequently in our own hemisphere, would surely bring down the wrath of everyone in the newly formed Women's Liberation Movement.

When in doubt or seeking for confirmation of any form of contagious magic, it is always safe to look towards a Dyak village. Amongst the Land Dyaks, the husband of a pregnant woman, right through the full period of time to delivery, may not do any work in which he uses a sharp instrument. Neither may he tie anything together with rattan, fire guns, hit animals or do anything of a violent nature for fear of injuring the child. This seems a strange form of magical practice amongst natives noted for their fierceness on one hand, but who confuse visiting anthropologists by some very

gentle customs. The more gentle manners seem to be in the Land Dyaks rather than with the warrior Dyaks.

In pregnancy, the use of abstinence of certain foods is inevitable. In Guiana, a father-to-be would not eat Agouti in case it made his child skinny and weak. He dare not eat a Labba, a form of piglet, in case the child developed a snout, and any food with spots on it would be considered likely to cause ulcers or skin disorders in the unborn child. So the father is debarred from performing many of the usual daily tasks and we find the spectacle in many of these countries of the women being very much of the general burden bearer and certainly not made sacred because she is pregnant. She is only the vessel containing the new life and in true lordly male fashion, the man is allowed to have most of the credit for the act of birthing. He must also find life much easier, as work is reduced to a minimum during the wife's pregnancy.

In the North of England, I remember when I was young that it was a custom amongst miners to have more days at home when their wives were pregnant. Not as one would think, in order to be at hand to help the wife, but in order to rest up, and he would be the butt of a great deal of shoulder slapping and ribaldry amongst his companions. A miner who did not have toothache when his wife birthed was slyly spoken of as being unfaithful, for the necessary sympathetic magic was not showing itself.

Cast Your Own Spell

In all religions there are examples of magical practical, sympathetic and contagious magic whether it is an amulet to wear from a favorite saint, a visible charm on the door or herbs and bread hidden in a new house so that the owners will never be hungry. The interesting thing is that today we have variations on this very old theme of sympathetic magic and provide our own up-dated version of it in souvenirs from distant places or gifts given to "remind you of me". Love letters under the young girl's pillow, pieces of wedding cake hidden so that a lover will appear, lucky pieces of jewelry are still part of life in the twentieth century.

Sympathetic magic doesn't give up easily because it is woven into the fabric of so many different cultures. The degree of acceptance of the efficacy of sympathetic magic varies but it's like the mountain the explorer has to find . . . it's eternally THERE.

Chapter 5

HOMOEOPATHIC MAGIC

Thousands of years ago when man began to think about the world around him, and register a consciousness of other things in his environment, one of the most obvious observations must surely have been that day and night, periods of lightness and darkness, were regular events. Then he would notice that times of the year were different but repetitive and that as the same stars rose and set, some animal reproduced its own kind. Gradually he had to be aware that there was a uniformity about nature and that he was caught up in various rhythms. Yet, with the natural sequences there were also irregularities, such as some days being shorter than others, some were bright, others cloudy and some stars in the heavens had a course independent of the majority. All these fluctuations in sunshine and rain, heat and cold, affected him directly or indirectly by influencing vegetation.

The unenlightened mind does not discriminate between cause and effect and, even today, we find certain sections of people who believe that like

must produce like. A result, therefore, is expected by imitating the response of like upon like. From this rose an entire theory of mimetic or symbolic magic which we know better as homoeopathic magic. This is based on the premise that there is an occult influence based upon the sameness between things. There was a medieval medical theory founded on "The Doctrine of Signatures". This concludes that plants and minerals indicate by their external characters the diseases which nature intended them to remedy. On this "Doctrine of Signatures" witches have long based their own magical powers of healing, keeping the secrets closely guarded since the days when witchcraft was forced to become a secret underground society. Until the repeal of the witchcraft laws in the last 15 years, there was no society more capable of holding on to the secrets they had taken underground with them in the days of persecution. Most witches are as zealous of guarding their herbal knowledge and the means of magical cures as the A.M.A. is of its own magical roster of registered practitioners.

Magic shows itself at its best when it is used to cure illness of any type whether it is by the laying of hands, by incantations or the miraculous methods evolved by modern surgery. Perhaps the most important thing today, and one of the main attractions of homoeopathic magic, is that it is cheaper than going to an orthodox doctor. We may be amazed that in an era when fantastic feats of surgery are being achieved by doctors and amazing

cures are being announced, so many people go to the witch doctor for help, even if there is a medical man or a doctor just round the corner. Alas . . . hospitals and doctors are gradually pricing themselves out of existence and this is the push needed to lurch a fantastic number of people into the orbit of homoeopathic magic. It all links into the overall interest in the mysterious, and curing sickness by magic of any kind always receives publicity, thus adding fuel to the burning fires of curiosity.

The influence of homoeopathic magic can be traced to beliefs and practices through periods of savagery to highly civilized nations. The magic-maker who works by matching similarities, makes representations of things or beings in order to acquire an influence over them. By dramatic or pictorial imitation, heavenly bodies are influenced, rain is made, plants and animals increase, some people are enticed to their destruction while others are acted upon to change their personalities. The art of homoeopathic magic is NOT restricted to healing but is one of the most potent ways of making spells with almost a full one hundred per-cent chance of getting results. In all spell making, the performer must himself be good and this is why so many attempts at do-it-yourself type magical formulas will never work.

Rain making has always attracted the attention of the American public and now that I have had the opportunity to live here for many years, I can understand why. From the viewpoint of England,

happily oriented to carrying umbrellas and making the weather a conversation piece, it was impossible to visualize the thousands of acres in the United States that could be desolated by lack of rain. Naturally, the people living in such states would have a rainmaker and it would become part of the legend of the past while still remaining a very real problem of the present.

I met a rainmaker on the big Island of Hawaii some years ago and we fell to talking about rain making throughout the world. There is no doubt that this is a potent form of homoeopathic magic. On Murray Island in the Torres Straits, a rainmaker will scoop a hole in the ground then line it with leaves. The image of a man is placed amongst the leaves. Generally, the image is quite crudely made in stone and is always anointed with oil rubbed on with scented grass. The image is placed in the hole at a point from which the rain is expected to come. The rainmaker pours a concoction of minced leaves representing every plant in the area over the image, at the same time he mutters an incantation. Earth is then heaped over the image with leaves and shells and now an invocation to the rain god takes place. Rain making on Murray Island is quite a production number and, indeed, in all homoeopathic magic, anyone who has a deadline to meet, a bus to catch or is otherwise conscious of time, does not stand a chance of even making a single drop fall from the heavens. No, sir, this is a quietly gentle occupation, once again emphasizing that

there is no such thing as instant magic. The Murray Island formula for rain making is no exception to the rule and the next step is to put four large screens made of plaited coconut leaves at the head, foot and sides of the grave. These represent clouds, explained my informant. On the upper part of each screen, a blackened oblong of vegetable cloth is placed to represent a black thunder cloud. Then coconut leaves, with their leaflets pointing downwards, are suspended to represent rain. The spell maker then takes a torch and waves it lengthwise over the grave. The smoke represents clouds and the flickering flames are lightning. To complete the production, someone performs on a bamboo clapper to provide the necessary thunder.

But if you expect instant rain, then you have made a mistake. It took a long time for that old earth to get stark dry and it's going to take a long time to cure it. The idea behind the magic, though, is that the rain comes when the concoction round the image rots away. Meanwhile, regular incantations go on round the grave with perhaps two rainmakers working together in shifts. Most of the incantations consist of enumerating various aspects of numerous cloud formations and the incantations are delivered with solemnity and respect. Each community had its own rainmaker, for spell making, even in primitive communities, is not a free-for-all with everyone having his ten cents worth of spell making. It was, and is, a most honored profession but most rain making jobs only last as long as

the spell maker gets results. Rarely in primitive countries does the witch doctor get a second chance to make a mistake or not get results. Obviously, masters of magic do not belong to the same union as civil servants although they are engaged in work for the good of the community. The Murray Island method is very similar to most rain making techniques throughout the world except in those areas where dancing is substituted for the mime of reacting the phenomena of a thunder shower.

Rain makers lead a very varied and exciting life with some shrewd applications of homely psychology with suitable rewards, creeping into their magical practices. For instance, in many native villages in the world, whether it is in Africa or the Torres Straits, when a rainmaker is asked to perform magic he immediately goes into the preliminaries of homoeopathic magic. He tells the querent to go home, put thatch on his own house and plenty of thatch on his ... the rainmaker's house. This is a beautiful suggestion, implying that there is no question that rain will come. Then the rainmaker paints the front of his body white and the back black to represent clouds. In some countries, there is an alternative to this when the body is painted with black spots to represent more specific clouds for certain areas of land. A ju-ju bag containing remnants of swift growing plants or dew caught in the morning is waved towards the body as the spell maker does his incantation.

Of course, a spate of over-enthusiasm can result in too much rain and because homoeopathic magic is so close to nature itself and the laws of the universe being action and reaction, then the man who can make rain must also know how to stop it. Even magic has its moments of extreme logic and who can quarrel with this reasoning?

To stop rain, the spell maker puts red paint on the crown of his head, representing the shining sun. He then lies doubled up and closely covered by three mats so that no wind can touch his body. After a few hours, he burns leaves close to water while the tide is rising, if possible. The smoke again represents clouds which, as they dissipate and the tide washes away the ashes, so the clouds will scatter and the rain go away.

Calling on the wind is frequently practiced in European fishing points while in Sussex, England, fishermen will whistle for the wind. I have frequently seen results from this along the coast of Hampshire and Sussex. Once, when I was being interviewed by the press in San Francisco, a town noted for its golden hazes that strong winds have to blow away, the photographer wanted to take what he called "wind photos". Not a breath of air was anywhere and a photographer's time costs money. We went on the Golden Gate Bridge and gasped for breath on the hot summer's afternoon. Finally, we went on the roof of the old Hearst mansion on Russian Hill where I was staying. Still no wind, until I remembered the old Sussex fisher-

men who used to "whistle for the wind". The photographer was very anxious that I should try it and miraculously, after three strange little whistles and much concentration, three gusts of wind came to blow my cape sky high. The photographer got several beautiful windswept photos and everyone was happy except the interviewer. He had gone home, leaving the photographer to do his work, but he called the next day, very resentfully, to know why I had not thought of calling up the wind when he was available. The simple reason was that it never entered my head until I felt the despair of the photographer. How was it done? I only know that there was deep concentration on my part so that I visualized wind and my cape blowing in the air. We NEEDED the wind and we got it.

In some islands in the Mediterranean and in the Pacific, old men could raise the wind by very rapidly whirling a thin bull-roarer attached to a long string. It was easier to get more wind by climbing a tall tree and performing from the top of it. In this case, the noise made by the bull-roarer was in imitation of the noise of a gale.

The Hopi Indians were capable of making cloud formations change simply by their own powers of deep concentration and once in Massachusetts with Jess Stearn who was then writing "Yoga Youth and Reincarnation" we both witnessed and took part in a cloud dispersing ceremony with Marcia Moore and her husband, Louis Acker. Both Jess and I were skeptical but after Louis demonstrated his

own ability of moving clouds around, we could not resist trying it ourselves, with some success. It is only a lesson in concentration and that is partly how homoeopathic magic works and is successful when the spell maker can exclude everything else except the thing he is concentrating upon.

Witches have always been great gardeners and always seem to have "green fingers". Things grow for me regardless of seasons or any normal preparation of soil. I never read gardening books, instructions on packets of seeds, and have been known to defy just about every natural law of gardening. Yet everything flourishes in my garden. Stale seeds come to fruition, strawberries grow out of season and I have a marvelous time blandly growing things in a great lushy mass of quickly raised vegetation. I only know that I concentrate whenever I plant anything and see it fully grown and maturing and also I use the phases of the moon as a guide line to my seemingly disarming and inept method of gardening. Even in my present home in Houston, the growth of shrubs in my garden has been remarked upon. When we moved to the house, I was passionately fond of some of the shrubs and really loved them into surviving a hard cold winter where everyone else's shrubs withered and died. Ours increased too much and now block an archway which once gave access from my library to the back garden. Enthusiasm counts in all things, including homoeopathic magic.

Examples of magical increase of plants are found in the "yam stones" which the Papuans put in their gardens. The round shape of the stones suggests the shape of the tubers, and by association of likeness, the yam crop will relate to the amount of stones in the garden.

Because survival so often is related to the amount of crops grown, it is not surprising that in many parts of the world homoeopathic magic is mainly concerned with making crops grow. This is one of the oldest forms of magic and is still practiced today for, although we live in an affluent society here in the United States, one third of the world knows the pangs of starvation. With life already a hazard, and in Asian communities where thirty years means old age, it is not to be wondered at that homoeopathic magic is fiercely clung to. When life depends on a good crop, why take chances?

In Thuringen and Eire, the man who sows flax carries the seed in a long bag which reaches from his shoulders to his knees. He always moves with long strides so that the bag sways to and fro. The homoeopathic magic of this is that the flax will sway in the wind and, as everyone knows, it is the lengthy flax that is caught up in the wind and length of stalk comes with good firm growth. Most of the rice growing countries, especially in the interior of Sumatra, have the rice sown in the paddy fields by women who let their hair hang

loosely down. This is said to encourage the rice to grow luxuriantly with long firm stalks.

Witchcraft, or the Old Religion as we call it in Europe, has always been regarded as a religion which is involved with fertility rites. Although many newspaper writers with erotic instincts would like to think that the fertility rites are really a gigantic free-for-all sex orgy, this is not the case. All fertility rites in witchcraft are dedicated by invocation and incantation to the greater and more prolific growth of crops. The human race has had little difficulty in procreating and perpetuating itself. The means to produce life is easier than the availability of sustaining life. Because witches have always been close to nature, belonging as they do to a strictly nature-cult, their duties in the various communities have been directed towards helping crops to increase. The witch riding on her broomstick has come through to the twentieth century as a logo but few people begin to understand why the broom is associated with witchcraft. In the fertility rites for the increase of the crops, the brooms were used as hobby-horses with the riders jumping as high as possible, thus creating the necessary homoeopathic magic. Germany, Austria and England still have spring festivals of bucking hobby-horses and sometimes the riders wear enormous gold rings so that the corn will come through to a fine yellow color. All four witchcraft Sabbats . . . Candlemass on February 2nd, May Eve on the last night of April, Lammas on the night of August 1st, and

Hallow Eve . . . have a link with the progress of the crops from sowing, nurturing, harvesting to garnering, and these festivals again have a link with the three part growth of man as it is touched upon by reincarnation.

Increase of animals by homoeopathic magical practices were also to provide food for the tribes, the object of all fertility rites being directed to full storehouses so that life of the human race could be sustained. Many island tribes take images of the turtle, various fishes or dugong with them when they go on fishing expeditions in the belief that the image will lure the real creature to destruction. Men of the dugong clan in the Torres Straits symbolically decorate themselves and make magical movements using a dead dugong as a decoy to constrain others to come and be caught.

In the belief that like will relate to like and have an affinity to it which can be tapped by special people who know the secrets of the essences of things, people and objects, many forms of magic are practiced. In the bright lights of a Manhattan apartment or a high rise in Hollywood, it is easy to laugh or be skeptical. The trouble with homoeopathic magic is that it does not mind being laughed at because it has a good track record. Insidiously, it has crept through ages, nations and countries until we find it again manifesting itself in our sophisticated societies. It has always been an enigma with no explanation being offered by those performing the spells. Those who have not had the secret of

spell making have divided into two distinct camps ... the skeptics who will laugh and deride things they cannot comprehend, and the believers. The voice of the skeptics has roared away because, until the twentieth century very few people believed in publicizing any benefits they could have obtained from spell making.

We are not so handicapped today, especially as we move into the last quarter of the century. The things we do not completely understand are still suspect and likely to give way to fear but amongst the believers there are many who will stand up and testify that such things as extra sensory perception, telepathy and mind over matter has had an effect on their lives. Against this, another hazard to fully understanding magical practices has crept in. Amongst the enthusiastic are a group of people who so badly want to believe in magic that they will fake it, give false testimony and leave themselves vulnerable to being discredited by newspapermen anxious for a hot subject.

For this reason alone, there is a strong case for adequate supervision and investigation into all forms of magic and this could be done when intelligent people begin to feel that it is worth investigating. It should not be left to the individual parapsychologist but should be in the hands of panels of people who are only interested in discovery of the truth of any subject. I do not have one shred of sentimentality in me about magical practices although I accept with full consciousness that

these strange things are possible. It is not so important to know why things happen as to live in a world seeing that they do. Because I do not have time to investigate everything myself, it does not mean that I would not welcome a down to earth team who could do so.

The way is wide open for any university to make a big name for itself by establishing a division dedicated to investigating magical practices and collecting all available data for assessment in the future. Duke University only touched on the fringe of this and with so many limitations that its main purpose was defeated, but Duke opened the doors to the future and that future is now part of our lives and the heritage of our children.

the waxing moon is very powerful and all things tend to flourish and grow at this time of the moon's growth. Conversely if you want to decrease anything or cause something not to flourish then use the waning period of the moon. Despite modern gardening methods it is an age old principle that works to plant seeds in the first phase of the moon's growth. The same rule applies on a personal basis. Start a new love affair, study finances and apply for a new job when the moon is waxing and if you have to do a bit of spell making to give these things a push then make sure you get your timing right.

The dark side of the moon, that is when it is waning, is a marvellous time to get rid of old lovers or dispell an illness or a time to start on any special treatment concerning the illness with the idea of it going away. If you want to put a stop to anything irksome then choose the Second Day of the Full Moon and begin your treatment against ill health or your banishing ritual at this time. Spells started in the other phases of the moon take longer to come to fruition but sometimes impatience makes a beginner want to get on with the spell when in actuality the chance of success would be better by waiting until the appropriate time. No rituals of a positive nature and aimed at an increase and for any form of goodness will come to anything if worked at the dark of the moon, these are the days between the last quarter of the moon and the

beginning of the New Moon. It is this period that is used by Black Magicians and the main danger apart from not having a hope of success for anything of a positive nature is that dark forces are at work and can cause the whole spell to misfire and the magic to work in reverse. It's the commonest thing in the world for impatient students to take things in their own hands and start a bit of spell-making in the dark of the moon and then wonder why the very things they were making a spell for went sour on them and turned up detrimentally in their own life.

Every thought you think, every word you utter during the making of a spell is important . . . or should be. It is also a vibration and is not an isolated breath capable of disappearing. It has a beginning and it has a target. Therefore think well about the presentation of your spell before you begin to perform. This is a one-take affair, blow it and you may have to wait another twenty-eight days before it is safe to do it again.

Matters that provide food for spell-making are increases in health, money, affection and undertaking new activities or making a business flourish. There are spells to make you safe when travelling and aids to just about everything on the domestic scene. The main art is to formulate very clearly in your own mind exactly what you want and do not dress up the request with reasons why. Neither should you try to rationalize or make suggestions as

to how the achievement should come along. For instance you may decide you want a new house but it is no use going into a long diffuse statement that you need a new house because you hate the old one or loathe the neighbors. Neither can you make bargains in spell-making as some people do with prayer.

I remember one lady praying for her son when he was sick and making a bargain that when he was well she would INSIST that he enter the Church. Unfortunately all too many prayers allow a bit of leeway for bargaining and compromise with an offer that if such and such a thing happens, you, the supplicant, will be a better person. It is always an admirable thought to become a better person but in occultism and those unseen forces there is no bargaining, no trading of material values against spiritual forces. Generally it is just YOU making your flat statement of what you need or want sending out vibrations in the air that are caught up in the eternal mind of the Universe.

Every separate desire should remain so and every spell should have a period of rest in between. Think of doing Yoga exercises, when in correct teaching, the body is always returned to the "dead" position that is, placed at rest before starting on the next exercise. So many people clutter up their lives with unnecessary details and allow worries to creep in and this approach can easily happen to the spell maker. Keep your mind on the

work and the important thing of the special moment.

In highly specialized and ritualistic spell-making, every hour of the day has a meaning and every hour has an attendant spirit whose forces can be used to supplement the asking of the favor and who can be used to help in the overall efficiency of the spell. But this belongs to the High Priestess type of spell making and before that stage is reached, many moons must wax and wane and the kindergarten stuff has to be practised. So stay with the moon lore magic for a while until you have gained self-confidence. Colors and fabrics, even music are connected with the moon and setting the scene is important. Silver and white things establish a link between you and the moon. If you have white flowers, silver, crystal, jewelry, pearls, white clothes around at the time when the moon is waning then this is the time to get the vibrations right by using all these attraction forces. That bit of magical folklore about turning silver over at the time of the New Moon so that you will never want for money is not an old wives' tale without any foundation of fact but one of the first basic homely do-it-yourself forms of spell-making.

There is a neat little spell that is popular in Italy and is based on taking any of the ivy often found growing around statues. To cure a headache, a person should seek a statue with ivy growing round the head, take some of it at the time of the waning

of the moon, bind it around the head at the time of a headache and say these words:

"I do not take the grass or ivy,
But I take the magic power,
That the headache may leave me,
And may the devil carry away
The one who gave it to me!"

After that the ivy is removed from the head and cast away over the right shoulder. When one begins to study simple spells like this a whole new world of myths opens up and then the remarkable thing is that beyond the myths lie irrefutable facts, and it is on these original facts that the efficiency of spells is founded. This spell for a headache, using ivy for instance, can be traced back to the medical cures of Marcellus of Bordeaux of the third century. Yet the idea of ivy as a means to alleviate headaches goes back further than the third century. In early religious symbolism, the wreathing of the head of Bacchus meant life. The early Christians also associated ivy with the life force. It was laid in coffins as a symbol of new life in Jesus Christ. Ivy then, on the statue, was associated with the life force and so with health and it was used in Rome as a garland or wreath to signify a poet or an active genius. It is easy to see how sympathetic magic crept into this and a simple, easy to remember verse, devised to formalize the spell.

I can never believe it is a coincidence that so many spells occur all around the world with a similar linking force. Nine acorns for instance are used in Italy for banishing sickness and a diminishing form of sing-song incantation reduces the nine acorns one by one until no acorns are left. As the thought of the sickness, in this case tonsilitis is thought about, through the diminishing form it disappears when "there is no little acorn." In the New Forest of England, a similar banishing spell is done with acorns especially by the gypsies when they have a sore throat. It is also interesting that a sore throat is regarded with a more than usual degree of seriousness amongst the New Forest gypsies. A man can be expected to work a hard life with a back ache, a woman can have children at dawn and be working at peg-making by dawn the next day but a sore throat deserves a banishing spell. There is a slight embellishment on the New Forest version, however, for in bad cases of tonsilitis, nine people each sit with the nine acorns all intoning the banishment spell. Many growing things used in spells, such as the acorn, have a likeness to the part of the physical body to be helped. The acorn resembles the uvula of the throat. I have known similar spells to be performed to banish heart trouble when walnuts are substituted for acorns. Split a walnut in half and it is a replica of the human heart. Nine of course has a specially magical meaning, as anyone who studies numerology will know. It is the ultimate, the trilogy of the trilogy, that

is if you take three itself as a pertinent magical number because it represents the complete man in mind, body and spirit, then nine is even more magical because it is 3 + 3 + 3 or 3 multiplied by 3. It is also the end when the numbers begin all over again for 10 becomes 1. Numerous spells are connected with nine, such as nine grains of barley used to banish bleeding. Counting forwards and backwards is often used in spells also because it establishes an important rhythm and this becomes a vibration, like saying a certain word over and over again.

A rather nasty little Italian spell is to injure an enemy. Take a peppercorn and boil it briskly with a few drops of perspiration and if possible a few hairs of the head of the person who has done the wrong. The incantation is this:

"I do not boil the hair alone,
But all these things together thrown,
With his heart and soul that he,
May perish and for ever be
Only in devils company."

The same type of spell is known in Africa amongst the Basuti tribesmen who have probably never heard of Italy. In fact the incantations with a similar beginning as "I do not boil" is very constant all over the world and one sharply defined spell to get rid of a person leaves no doubt as to the

vindictiveness and capability to convey a whole idea into the proverbial nutshell.

"It is not this pot which I boil,
But the body and soul
Of . . . . . ."

Simplicity itself as far as the incantation goes, but before this a regular potpourri is put in the pot, red clover, powdered glass (a relic from Borgia days perhaps!) red seed such as capsisum and a fragment of red cloth. I am told perhaps it helps to boil the lot in oil instead of water! The addition of a carrot helps to destroy the virility of a man or the sexual enjoyment of a woman. It is interesting to see that carrots are species of rapum or raphanus a derivation of rabio meaning to quarrel or cause discord. Pepper causes ill feeling and promotes quarrels and I can hardly find anything good about powdered glass which must set up some irritable feelings.

Gout is an ancient ailment that is having a revival today especially in Texas. It is also a terrible illness in Italy sometimes attributed to bad living or as a by product of malaria. In Italy it is called La Pellagra which seems to be a prettier name than gout, but there is nothing pretty in the fact that La Pellagra can cause a distorted mind and may ultimately lead to madness. For this spell it is important to have a small boy and for three mornings he must spit on the place where the gout

shows itself, while doing so he must say this incantation:

"Gout, O Gout, to thee I say
Go from my foot away.
As poison conquers poison, see
This infant's spittle conquers thee!
That thou may never return again
And give me any further pain!"

Then the boy must spit behind him three times. As perspiration has magical qualities so does the spittle and of course, the blood of the human being. But the latter is chiefly used in very intense religious ritual magical practices and perhaps a bit beyond a basic course in spells.

If anyone laughs about this be sure to do so after you have removed the rabbit's foot from your jacket pocket . . . and did you REALLY resist throwing three coins into the Trevi fountain when you were on that Italian tour?

Chapter 7

HOW TO BAIT THE TRAP FOR A MATE

If sex and money make the world go round it follows that love is not far behind. Many a human being dreams of a beautiful relationship with someone, normally it is with one of the opposite sex. This relationship starts idealistically as being the need for companionship, to relate to someone else by mind and soul. But man has another vital part of himself and that is the physical body. This also needs to be satisfied and fulfilled and seeks its own relationships. Love tries to be the cohesive balm uniting the delight of companionship onto a higher elevation than sex, especially since the advent of Christianity which has made a virtue of chastity while preaching a doctrine of love and propagation of the race.

Most men and women get into a mainstream of life where meeting with the opposite sex leads to at least the conditions where love is a probability and sexual urges are a possibility. Yet despite the idea that this is a free for all scene where love is concerned, and a great loosening up of sexual ac-

tivities beyond the once sacred precinct of the bedroom, there are still many people who are unable to find a mate. So they do as their ancestors did and resort to enlisting the aid of a friendly neighborhood sorcerer.

"I need someone, I have to have a love in my life or I shall die!" is not a rare cry today, and it is no use for a psychologist to point out that the world is full of fish for the catching. For every Adam there is not necessarily an Eve who can be brought within tempting distance long enough to offer her an apple. So other means of effecting introductions crop up, such as singles clubs, divorcés clubs, once happily married but searching for a new mate clubs. You would think this would take care of all problems of seeking a mate. The fact is, these clubs can only touch on the periphery of a society that has everything but the ability to communicate in a natural way, and so must soon earn a reputation as the most inarticulate and lonely one of all times.

What do you do if you are too shy to join clubs or, having joined them, found they have failed? Why, then you beat a path to the witch doctor's door and find a person who does not sit in judgment on your life, but gets down to the basics of finding a solution through spells and potions. Also, the great appeal to the practical minded is that the witch doctor charges less than the clubs. And another important factor is that the subject does not have to make any special effort herself. The sad thing is that most lonely people are lonely for this

very reason. They are unable to put anything into life, so can get nothing from it. It's a basic principle of banking that to be able to draw money out, you first make a monetary contribution. Life is no different, and all too many people seeking love are not prepared to help themselves, and so are keen to pass on the responsibility for the failures of their lives to the witch doctor. This has become almost an occupational hazard for any witch doctor working in love potions today. Religion used to play its part in taking away guilt complexes by confessions or by laying out a distinct way of life that a person could follow. Then any mistakes were considered a natural punishment, thereby absolving the person from too much responsibility. But religion today is a poor, frail shadow of its once great substance. In consequence, its followers fall more frequently along the highways and byways of life, adding to the disenchanting picture of masses of lonely and unloved humanity.

First, it is necessary to catch your love. Generally people seeking a lover have an idea of what they are shopping around for, but the first law is one of attraction. This, in a normal person, would be by the contrived and deliberate intention of making the best of oneself by attention to beauty, general appearance and the use of perfumes. All these things are bait to lure the beloved into the tender trap of an awareness of the person, and then an awareness of the desirability of the person.

After that it becomes bed, breakfast and marriage or vice versa but first . . . bait the trap.

If Chanel Number 5 has failed then try a little attraction incense. Making it yourself is infinitely more exciting than bottling fruit or vying with your neighbors in making pies.

ATTRACTION INCENSE:

Woodbase	32 ounces
Olibanum	16 ounces
Sandalwood	8 ounces
Myrrh	4 ounces
Cinnamon	8 ounces
Orris Root	4 ounces
Saltpeter	2 ounces

All ingredients should be in powdered form and are obtainable from most herb shops, although the head shops now seem to carry a full supply of everything to attract love. If you want to make the attraction incense really effective, ask your chemist for a blue herbal dye, for blue is the color favored by Anael, the Angel of Love in the Kabala . . . this incense is very sweet and fragrant and is used in the powder form to burn over charcoal. Tiny bricquets of charcoal can also be bought from head shops and there are many delightful containers around to hold both. Of course, just as your doctor and pharmacist prefer to mix medicines for you, so too your friendly witch doctor will prefer to mix up

the attraction incense himself. Besides, that extra influence of the incantation is very impressive.

Commanding incense is even more potent than attraction incense but for this it is helpful if you know the name of the person you want to attract. The first recipe is more on the let-them-all-come basis but the commanding incense shows a discrimination on your part. You have looked around and made your choice. NOW you are taking out an insurance to get the desired person into your presence.

COMMANDING INCENSE:

Winters bark	16 ounces
Sandalwood	16 ounces
Orris Root	8 ounces
Patchouly	8 ounces
Myrrh	8 ounces
Olibanum	8 ounces
Woodbase	16 ounces
Saltpeter	4 ounces
Purple coloring matter	2 ounces

This incense originates in the Orient, where in ancient times it was believed to produce a commanding power to the person burning it. It was believed that the smoke reached the spirit planes when the name of the person was spoken into the flames. No one who was weak-willed could use

commanding oil but had to employ a sorcerer to make it and call out the name of the beloved. The best results happen when the incense is first held tightly in the right hand before burning, with a deep mental concentration on the name of the person to be commanded. To be even more effective and to speed up the time, the magical words of "ALLAH AYE ALLAH AHIMA AH" should be said.

When women dream of being a seductive siren luring the man of their choice to them to be forever enslaved by their charms, they are likened to Cleopatra, Queen of the Nile, whose name is synonymous with this special form of feminine mystique and enchantment. Movie versions show Cleopatra as a glamorous queen but history books proffer a different version. If we believe the history books then we know she was not Elizabeth Taylor and probably nowhere near as beautiful, but she had what it takes to get her man. Big fish need special bait and if you want to attract your own modern version of Julius Caesar or Mark Antony maybe you should try Cleopatra's special incense.

The great queen made slaves of men with the sweet fragrance of the delightful incense she burned in her love nests. Some people believe that Mark Antony was drawn to her exotic room to become her willing slave because of the beautiful odors that were caused by rare incense burning all the time. It was also the custom of the queen to anoint her body and saturate her clothes with the

same beautiful perfume, so that all who came near to her thought they were near a gorgeous flower. Certainly this recipe for Cleopatra Incense has a specially seductive quality about it. Let's face it . . . we do not buy expensive perfumes these days to cut down on body and room odors but to add seductive allure to the female. All the best name brands in perfumes add to this provocative feeling that sex might be just one scent spray away, even to a plain girl. Men, feeling the chafing of feminine equality movements catching up with them, are also becoming perfume conscious with names and odors designed to boost up a de-escalation of masculinity.

But so far women have the edge on the men because we have Cleopatra's well tried formula for success with men. This incense has a good track record and even if some bright Madison Avenue advertising agency comes up with its counterpart for men and calls it "Mark Antony" they still have to get a back log of performance records.

Also, Witchcraft has its own brand of trade unionism and I am not going to spoil many a witches' special stock in trade secret by revealing Cleopatra's special incense. For this you really have to go to the sorcerer or make do with the attraction incense!

Modern day young people, with youth as their best defense towards loneliness, are well aware of the sensuous attributes of incense. To match all incenses there are also body perfumes and anoint-

ing oils and the end product is the same. These are aids to nullifying loneliness and getting a mate, whether on a permanent or temporary basis.

But a complete course in love incense is really necessary. Just as cosmetic dealers like to sell a whole line of make-up, we have complete kits for attracting love, and cooperation is a serious matter. Again, it is better to follow the advice of your favorite sorcerer rather than freewheel your way through a miasma of incenses and body oils. To complete your occult beauty box you need a love powder, a flask of potion and a love philtre. Then you are equipped to attract your own Adam and no one can say you did not try, anyway.

Love powders are again rather like the incense and body oils, used as a form of attraction while potions and philtres are physical lotions given directly to the beloved to make him aware of your magnetism. Love powders help some of the magic of you to remain around the beloved. He opens a drawer to take out a pair of socks and lo . . . a discreetly placed powder sachet subtly assails his nostrils to remind him of you. Like a bloodhound seeking its victim once it has sniffed a piece of clothing, so the incense-drugged male pursues the original source of the nostalgia-invoking pefume.

Sachet powders are potent but do not always last for a long time. Like love, they have to be renewed by adding more fuel to the original issue. The objection to sachet powders is this lack of permanency for they are liable to lose the odor

unless well prepared and well packed using first class ingredients. They are composed of two kinds of ingredients, the body and the odorous agents. The body is generally orris root and it can be combined with rose petals, lavender, orange peel or a mixture of all these. The main thing for success is to coordinate whatever you are using for incense and body oils with the sachet. It can be confusing to a bloodhound to get its scents crossed and the poor male who is hit by love is already in a highly confused state. It is up to the female of the species to make it much easier for him to recognize the all-important odor of the individual—YOU.

Making sachet powder, love potions and philtres really comes under the heading of a type of gourmet cooking course . . . the cordon bleu of spell making. Make a bad spell and you get bad results, just like making a homely sort of meal will never get the gourmet juices running.

Have fun in your own do-it-yourself spell making course but expect to have to go to the specialist occasionally for a refresher course or to get swifter results.

A good sachet bag can be made as follows:

Powdered Orris Root	8 parts
Lavender Flowers	4 parts
Patchouly Leaves	2 parts
Cloves	1 part
Pimento	½ part
Sandalwood	6 parts

Mix the whole of these by grinding up with a pestle and mortar until everything is reduced to a fine powder. Add 10% of a volatile oil such as musk, civet, ambergris or oil of lavender to the dry ingredients, mixing well so that no part of the powdered ingredients become soggy. Pack at once into airtight jars preferably of a dark colored glass or directly into a well prepared linen sachet. Firmly sew up the ends of the sachet and transfer with all speed to one of the drawers of the beloved's household. If you cannot do this yourself, then you may have to bribe the maid but remember, in the search for love, all is fair.

Love potions and philtres generally fall into the aphrodisiac class and are useful not only in the lover stage of life but in married life, and as a help to restoring dying flames of one-time passion. Strictly speaking, however, love philtres should be divided into two sections, the ones to induce more ardency in sex and those to produce a feeling of love in a particular person. This is like the "Philtre divine herbes" which gave birth to the love between Tristam and Iseult. But the purely aphrodisiac form is composed of ingredients conducive to a state of amorousness in which the sex act is the natural climax.

At one time, love philtres and aphrodisiacs were known and used extensively amongst the Greeks and Romans. When a high proportion of the populace were using them, laws were introduced to inflict a heavy penalty on the users. There is really

nothing new under the sun; for the same stringent penalties that the law enforces today on marijuana users had its parallel in Greek and Roman days with about as much effectiveness in curbing the sale of things the public needed, wanted, desired and was determined to get. Only philosophical thought can change a man's habits whether it is in his desire for an aphrodisiac or a whiff of the devil's weed. Today many aids to sexual activity are still forbidden by law.

Greek and Roman courtesans, the ancient version of the high class call-girls, favored aphrodisiacs made of pepper, myrrh and equal quantities of two scents called Syprus and Egyptian. The cups from which these potions were drunk were made of perfumed earthen ware. According to Pliny, the historian, the glands of animals were generally used especially those of the pig, stag, horse and hyena. Today, in our highly rated civilization the glands of animals are still used as an aid to sexual activity. Only now we have done away with the niceties of the perfumed cups and substituted the sterile needle of the hypodermic syringe. Of course, the animals such as the sheep are slaughtered with equally modern methods. We are really civilized in our age old search for the same old things of which sexual efficiency is a headliner.

There is a story of an Indian Prince who had such an amazing recipe for an aphrodisiac that even if it was applied to his feet he would immediately bounce up and be ready to perform. Bucullus

died of a love potion given to him by a jealous servant; and the poet Lucretius is said to have written his poem, "On The Nature of Things" after swallowing a philtre given to him by his mistress, Lucilia. The Borgia family of Italy have produced the inspiration for a large library to be written about their special ability to produce rare lines in love philtres. Unfortunately, many of their recipes were based on the idea that having once performed a great sexual act a man or woman was expendible and in many cases there was a touch of the Praying Mantis technique about the Borgia love philtres. The praying mantis female encourages her lover to have sex with her, then deliberately eats him up. This technique has also descended into this civilized age but with some variations on the ancient theme of sex being followed by death. No sorcerer today would recommend this type of philtre, a live client is a potential paycheck and an insurance against possibly paying any legal fees. No sir, no sense in destroying the geese that lay the golden eggs, and what was good enough for the Borgias is not good enough for Hollywood and Manhattan.

There are still plenty of profitable ways to make love philtres on the have-sex-and-come-back-again principle. A satisfied customer will indeed return. Besides, the mystique about love potions is in itself a valuable commodity which we need as much as ever in this prosaic day and age of love being so often associated with a meal ticket. A love philtre

at least spreads a little happiness on to the drying out bones of many a marriage. Also, what would writers and movie-makers do without love philtres in their personal and private life?

Doctor, scientist, herbalist and alchemist, Paracelsus wrote about love philtres several hundred years ago. He neglected to give recipes, perhaps feeling that in his search for the Elixir of Life he discovered absinthe and was thereby content to let his fame as a philtre-maker rest on this. Absinthe is, of course, verboten in the United States and has a sex arouser content in it. This probably added to the legend of the French, as being good lovers capable of sustained sexual arousal. They make absinthe their national drink.

Shakespeare, who just about had a word for everything the Greeks might have forgotten, attributed Othello's power over Desdemona to:

"Conjuration and mighty magic
Thou hast practiced on her with foul charms,
Abused her delicate youth with drugs and minerals
That weaken motion. . . ."

The unromantic legend of the staid Englishman only being a passable lover is very much a myth if we are to believe the interest the English have had in love philtres. I mean, they are a practical race and not likely to go to trouble to obtain a love philtre without using it and expecting to get their literal pound of flesh, are they?

Sea Holly, a prolific weed of England, had a

reputation as a love tonic since the days of Queen Elizabeth, and a confection of these roots containing eryngo were mixed with sugar and sold under the name of "Kissing Comfits." The vogue for many sweetmeats into lovecakes was revised in the 17th Century by an apothecary called Burton who opened a factory at Colchester in England. Colchester, of course is famous for the most natural aphrodisiac of them all, the oyster. And Dryden in his Saturies speaks of people leading an undisciplined life:

"Who lewdly dance at a midnight ball
For hot eryngoes and fat oysters call."

All the Restoration poets and dramatists were conversant with herbal lore and used the motif of the love potion very effectively and consistently which makes one believe that despite laws, the love potions and philtres were sold in abundance to the public.

If you eat dill pickles—take care. These are probably one of the most commonly used legal types of love potion. Dill is practically a basic commodity in love potions.

Dill is one thing but all too many love philtres are closely aligned to poisons and the aphrodisiac properties of certain herbs, in large enough quantities, are indeed a danger to life. Hoffman's water of magnanimity achieved fame in the 17th Century, was said to contain winged ants macerated in alcohol. Sometimes, the aphrodisiac known as Spanish Fly, or more commonly as cantharides, was also

used and was about as lethal as a major dose of arsenic. There are many stories in history right up to the present day, of the terrible effects of cantharides often ending in death. At one time the drug was used in making a lotion for increasing the growing of hair. Just as drug addicts will use Benzedrine and sniff glue, our grandparents probably got one huge kick from sipping hair lotion just to get the sexual thrill from cantharides. You do not really think that all those enormous Victorian families were a coincidence do you?

Of course, it is excess in everything that leads to trouble and sometimes these excesses are encouraged by a vindictive person. In 1663 there was a courtesan who prepared a magnificent supper for an infatuated admirer for whom she no longer had any desires. Every dish was flavored with cantharides and the young lover died the next day.

The notorious and often ill advised Madame Pompadour resorted to using cantharides when she feared she was losing the love of Louis XV of France. She was rescued from making yet another mistake in her error-strewn life, by the good natured Dutchess of Brancas. The Duchess, finding the bottle, recognized it by its smell and hid it in the chimney, leaving the King's mistress to feed her love with a less harmful diet. Apparently Madame De Pompadour was not naturally erotic herself but definitely desired to please her King, lover and master. So she chose to create a more ardent nature by adding certain recommended foods

to her own diet, including chocolate with triple vanilla and celery soup. Modern housewives would find it easy to emulate this special love potion into any homely dinner. Good chocolate with a vanilla stick in it is very pleasant indeed and as for celery soup . . . just think of the neglect in the advertising world in not knowing that celery is a natural aphrodisiac. If we can have sexy toothpaste advertisements, then why not canned sexy soup advertisements. At least let us know what we are getting when we buy.

Alcohol sweetened with sugar is frequently used in France today as a persistent strengthener of the sexual urges. It was first invented as an easily assimiliated restorative to increase the ardor of the failing and aged King Louis XIV. Many European countries have as a part of the marital festivities, a ceremony of giving the bride and groom specially made cakes moistened with sugar and alcohol. Personally I can take a Rhum Baba any night and enjoy it as a gourmet delight but how exciting to think it is also an aphrodisiac!

Many sensual qualities occur in food, but today we rely more on creating a mood by the setting, rather than in the more obvious way of choosing food with love philtre content. Imagine a feast of oysters, celery soup, sweetbreads dipped in eggs and breaded, sweet wine, probably champagne, rhum baba, kissing comfits and chocolate au vaille. It could almost end up as a Bacchanalian orgy when perfumed candles, incenses, soft lights and

sweet music are added to the heady ingredients of an after-shave lotion conscious male and an exotically perfumed female.

If that is not a practical do-it-yourself orgiastic feast I do not know what is! Of course, a good hostess could vary the theme with a patê de-foie-gras well laced with truffles. It could also lead to a new trend in cooking, where the homely culinary herbs of sage and mint give way to those employed in love philtres, such as vervain, jasmin, coriander, cyclamen, maiden hair, valerian, navelwort, wild poppy, anemone, crocus, male fern, periwinkle, pansy. Perhaps the wild poppy may be going too far but once upon a time, not more than one hundred and fifty years ago, an unusual salad could be made from lettuce, carrots and endive well laced with a potpourri of herbs similar to these and poppy seeds have always been used in bakeries.

Carrots are still used extensively in Greece as a love medicine and are called "philtrons." While another plant used for the same purpose is our common house leek. The language of herbs and the lore in helping the lot of the unrequited lover are practically universal in application. Today every psychologist studies the sexual act and it is written about in graphic minute details in every best selling book. But sorcerers of all times have known that certain causes drawn from nature's larder lead to the total effect of sex. In the wealth of material available on sexual customs the simple remedies for love and sex are often forgotten and yet have

played a vital part in the life and happiness of generation after generation.

Adam, tempted by Eve and accepting the apple, is part of a traditional heritage linked with a special type of folk lore, culture and religion with which we are all familiar. It should prove that there is little change in the female-male structure of society today for the attraction of the opposite sex is a major part of our lives. If we cannot obtain our heart's desire one way, then we quickly and easily revert to ancient customs. Despite sophistication and skeptics, logic, personal magnetism and the accoutrements of modern living do not always yield results when it comes to setting the bait to ensnare a member of the opposite sex. We can talk about personal magic, we can poo-poo the idea that we have developed from other forms of magical techniques in this computer age but the primaeval force of man or woman seeking a mate will use every device known to obtain what it wants. Computerized romances are part of this age and may provide adequate means of match-making but the love potions, philtres and magical practices are a universal language understood in countries untouched by computers.

Nearly all ideas about love in less civilized countries are aimed at the idea of eternal love and the word "forever" has more meaning perhaps to those who have never heard of an official marriage ceremony.

Sympathetic magic is very much a part in

achieving love and retaining it and it is not uncommon for the perspiration to be used as part of a love philtre. The smell of maleness and femaleness today are excluded in normal "nice" society and all natural odors are killed by frequently used deodorants. Yet incongruously, we substitute expensive perfumes that attract the other sex. It seems to indicate that nature may know best about the laws of natural attraction but as humans we are always bound to try and improve on nature's designs. First we copy, then we improve, then we reach a saturation point of no return, and then a complete violation of the original design of nature. When this happens we get an imbalance which shows itself in our everyday life. It may make us face facts, such as we are now doing, by realizing that for years we have polluted our own environment.

On the level of love we have phased ourselves out from the laws of original attraction based on polarity, and are having to face returning to the magician or sorcerer in order to get back into the natural stream of life. Maybe if we indulged in a little honest sweat, picked our own apples from trees without thinking that the human hand could pollute; perhaps if we saw that the voice and the sense of touching are means of breaking down barriers, then we could start all over again and profit from past errors of creating an imbalance between nature and ourselves.

Because, despite the tremendous advance in the mechanical contrivances of this age, even though

we know how to harness and use fire and to make a whole new way of life since the wheel was discovered, we seem to have forgotten a basic fact. New designs come out in just about everything but the basic mould of man and woman is still the same. The greatest bit of engineering that has ever been created is the body of man, but with it came the greatest mystery of all, the intangible mechanism of his mind.

Chapter 8

HOW TO MAKE A NIGHT-OWL INTO A HOMING PIGEON

It's a sad case for reflection, that having gotten the chosen mate, adorned him with love or used him as a great sexual object, or maybe even landed him in matrimony, there is still the need to sustain the relationship with another person. The time element, whereby the consciousness of the need to re-adjust the chains on the chosen mate, becomes shorter according to the degree of sophistication in the relationship. The fact that a person may have resorted to magical means to obtain a mate is often forgotten with the achievement of purpose. The address of the friendly neighborhood sorcerer is conveniently forgotten until the time comes when there is a distinct feeling that there is something going rotten on the scene of domestic bliss. Of course, sometimes there is a desire to let the bird fly the coop, but generally, a woman in particular, wants to hold onto her man at least until something better turns up. Theirs is always a loss of face in having a night-owl husband who seeks comfort in another nest, and, of course, there are all too often

financial reasons for retaining the husband in the home.

Good doctors have to be sure of the symptoms before they can diagnose and prescribe for the malady and the same rules apply in deciding if a husband or lover is indeed surreptitiously having an extra-marital affair or contemplating flying the coop. Ladies, never underestimate the craftiness of the even average male and some are craftier than we can even dream of. It is because of the craftiness of the male that we females have gained a reputation that the female of the species is more dangerous than the male. We have had to be in order to protect what we chose to have in the first instance. But we are also easily lulled into a sense of false emotional security with bunches of flowers, boxes of candy, and the constant kiss on the cheek before leaving for work, and the hug on return. These things are frequently accepted as being natural and possible because they are our just due for providing an all purpose household robot to make life easier for the beloved.

All too many women allow their antennaes to be de-sensitized by taking for granted the usual husbandly routine of coming and going. Of course we know we deserve the attention of the flowers and the loving kisses but he is not always motivated by giving rewards for homely favors. No, Virginia, the male about to do the cheating act on his marital chains is imbued with a craftiness that makes him double up on the old flower-kissing routine and

this is when you should become alerted that there is a fly in the ointment.

So, the first warning light is an over-indulgence of personal attention. Naturally you like to think you have a hard working husband who is anxious to provide for you and keep you in the way of life you dreamed of when you decided on which bait to use to get him. But remember, you also wanted companionship and you were quite entitled to think of romantic dates to the movies and dining out when work was somewhere in the distant past. Once he could arrange his life so that he had time for you, so how come when he is in the same job, he suddenly stays so late at the office?

Up to this point you hope that you are making a mistake or imagining things and that your special garden of eden is still pristine and pure in its matrimonial mutual admiration society. But when he begins to take an interest in buying his own underwear, in shaving twice a day or even taking his shaving to the office, then it's time to search around for mislaid addresses of the friendly neighborhood sorcerer. Because, Virginia, you are in trouble and when you are in trouble you need help. You cannot accuse him outright because you may be wrong. Now, probably with a full quiver and a few more birthdays notched up, there is little time for personal accusations or experiments. In the old days it was always a well-meaning friend who gave the warning of another woman in your husband's life ... and naturally she was only meaning to

help. But despite this avowal, you howled yourself to sleep for months and became haggard with uncertainty. Now of course it is a psychic recommended by someone who has "gone through it" herself who gives the warning that there is another woman in his life.

So what are you going to do about it? You have choices and of course you have free will but there are also some very tangible things around to remind you that your free will will affect other people's lives. Probably the children who may just be on the point of going to an expensive school. Dare you take them away, how can you pay for the education, can you go into such things as visitation rights, and while you may be able to go home to mother for a long weekend, there are few mothers who even have accommodations available for a distressed wife and her offspring. The good old days have gone for ever. Besides, you may even love the erring night-owl who stays away from home and lies in his teeth about being overworked, when you've found tickets for two to the theatre in his pants pocket that very morning. Crafty men may think they are being careful, but they are not.

Besides there is always the torture of facing the fact that maybe you failed, because you could not keep your man. Above all this is the dog-in-the manger attitude that if THAT WOMAN thinks she is going to break up your home she is mistaken. It is at this point that your true feminine nature takes over, beyond the initial shock, the tears and the

frustration. You are going to get him back, reform him or teach him a lesson he will never forget. He is going to enjoy coming home and the night-owl is going to have his wings singed and be remodelled into a nice home loving docile pigeon.

You find the address of your friendly neighborhood sorcerer again and in no time at all you are telling her your story. She has had plenty of experience and although it is traumatic to you it is also comforting to know that your case is not unusual. She helped you before and can help you again. It will cost a little money, but the housekeeping budget would never be put to a better cause. Of course, every case is different and the well meaning sorcerer will judge every case on its merits before applying the correct magical formula. She is wise enough to not sit in judgment of two people who have gone astray from the idyllic days of young love. The sorcerer is practical and the end product has to be satisfactory. That is, the delinquent husband has to come home to roost, preferably forgetting that there are other attractive hens who respond to his manly strutting and clucking.

Even though the Night-Owl may spend a lot of time away from home, he will come home to eat, be a father to his children and keep in practice by lying to his wife. This is fine because most of the "come home" techniques need to be administered as a drink or food and a man who thinks he is unsuspected will eat and drink just about anything

in order to keep the little woman happy and quiet.

A crash course in love philtres of course is recommended, for there is nothing more likely to give a man a guilt complex than to know he is having an affair with another woman but still has a desire for sex with his legal wife. He finds it hard to lie to his mistress or lover about his sexual arrangements at home and nothing is guaranteed to upset a love affair more than for the man to have sex with the rival-wife. Besides, as every mistress knows, the Pill is not entirely effective and many a mammoth love affair has been thwarted by the mysterious advent of a totally unexpected baby. Legal it may be, but it is devastating to the Other Woman.

But love philtres are not enough. Besides, you have to be certain of the timing if you do not want to prime him up so that he can give the essence of his manliness to HER. That would be an even greater tragedy.

Even though it is becoming more usual to eat out for dinner, most women are capable of preparing meals at home and to maintain this custom is essential as a safeguard against the time when your mate may roam away. On the days he eats at home a little of the old fashioned perspiration method goes a long way towards buttering his paws so that he pads steadily home. The gypsy women, known for their passionate possessiveness towards their menfolk, believe it is essential to mix a few spots of their perspiration with the food of the man. In Scandinavia, despite the advocacy of free sex and

wayward family life, it is often essential to bring back a lover or husband, so, in a hygenic country like Sweden, a few spots of perspiration impregnated into an apple with a hypodermic needle is still used—a relic of the days when perspiration was cooked into the food.

Should your husband cut himself then you are in luck for his own blood carefully handled is one of the most magical potions of all to get him to return to the roost and the newly forged chains you are lovingly polishing up for him. Collect the blood, mix it with honey and milk and hope he is well trained enough to take a hot drink at bedtime.

We can perhaps take a tip from the Ibibios women of Nigeria where rivalry for a man is very keen and every woman has to keep up with an advanced course of personal sorcery. When an Ibibios woman feels she is losing her man or some other woman is supplanting her in his affections, she resorts to an age old formula that has been handed down from mother to daughter through many generations. Basically it is a love philtre. The principle ingredients of this philtre are the hearts of several chickens pounded to a smooth paste and mixed with an overly large porportion of coriander seed. The resulting paste is then administered to the husband or delinquent lover and will blend in his food or drink. It is the intention of the wife to weaken his will and destroy the courage of the man, so that he will become "chicken hearted" towards his wife and not want to go into the ad-

venturous playground of another woman's house. A necessary part of the ritual in order to make this charm effective is to prepare the chicken and the coriander seeds in bowls that have never been used before. The Ibibios women swear by this.

In Wales, home of romantic singers as well as Richard Burton, the great lover-image of this age, there is a pleasing romantic ceremony in keeping with Celtic twilight, guaranteed to make a man forget father, mother, heaven, earth, the sun, the moon and to concentrate on the one who gives him the potion. If he can forget all others in his life he should surely be able to forget a mistress!

The pleasing potion is made of rhubarb, cowslip, primroses or elderberry wine and the pressed liquid from these plants is blended with mead. This is in itself a delicious drink, whose base is honey. Mead can be found in the United States in shops specializing in European imports. So delicious can it be that I sometimes wonder if the addition of the other ingredients are truly necessary but I never believe in tampering with well tried ancient formulas.

My personal recommendation to an irate wife who had a husband intent on being a night-owl is not to resort to any drastic nastiness. It is always easy to destroy, but that defeats the purpose. Black magicians always like an excuse to "dispose" of someone as if the removal of the body is the panacea for happiness. Most women want the original model of the husband back, even if they have to go

through a personal hell in trying to forget the night-owl wanderings and all they imply.

In my old part of England, the New Forest, the calling back of the lover or delinquent husband is quite ritualistic and I am told also very effective. First get about 50 cents worth of Dragons Blood, then cut a piece of red cloth, such as velvet, into the shape of a heart and stick three pins in it for cupid's darts. Then sprinkle Dragons Blood on the material and burn the whole thing on a very hot fire so that the material does not smoulder but is instantly consumed by the flames. As the smoke curls into the chimney, it is helpful to say the name of the person who tempted your husband.

Think very positive thoughts about her disappearing from his life as efficiently as the fire consumed the material and the smoke rings disappeared into the air.

Dragons Blood is not a plant but a product of a species of palm tree found in Sumatra and Borneo. Its real name is Calamus Draca and its fruit is the size of a large cherry and is covered with scales. When it ripens a red resin exudes from the fruit which is gathered and dried to make Dragons Blood. There are two commercial types of Dragons Blood, the reed or stick and the lump. The stick is wrapped in a palm leaf while the resin is still soft and is considered finer than the lump which is more difficult to work with. Dragons blood is an ingredient used in the preparation of many cosmetics.

Of course, it is an accepted fact as well as a cliche, that the way to a man's heart is through his stomach. But when a man is starting on his Night-Owl beat, ordinary food is not likely to do anything more than keep his strength up. So it's back to taking quickie courses on Occult Cookery with the oysters, dill pickles and well spiced main dishes. Stuffed hearts provide a sympathetic magic but be sure to name the meat with a menta; His and Hers so that no psychic wires get crossed. Do not neglect the good old Sea Holly either. Eryngo possesses such magical abilities that it will help a woman regain the fidelity of her husband and that is just about the name of the game, isn't it?

Sappho, it is said, employed eryngoes to secure the love of Phaon, the handsome boatman of Mitylene. She conceived such a burning passion that, mortified by his coldness, and sexually exhilarated by the effect of the Eryngo, she threw herself into the sea.

"Grecian eryngoes now commence their fame,
Which, worn by brides, will fix their husbands' dame,
and check the conquests of a rival dame.
Thus Sappho charmed her Phaon and did prove
(If there be truth in verse) her faith in love."

The moral in eryngoes seems to be that prevention is better than cure and maybe the best wedding present for a bride would be a gift of eryngoes. That should shake the society columnists out of their usual equilibrium of mediocre reporting.

Oh, give the brute plenty of endive salads. The roots of this plant are used and ground up to become chicory which is frequently added to coffee. Many religious groups forbid the drinking of coffee because it incites the passions, so it is logical that chicory, au naturelle, in a salad is likely to do the same. As a precaution, encourage the drinking of coffee too for at this crucial stage you cannot afford to take any chances.

Country girls in England and Italy are very adept in making their lovers take Cumin seeds as a means of ensuring continuous devotion. In Italy, Cumin was placed in pigeon coops in order to domesticate them and keep them at home. Since your intention is to revamp the night-owl of yours into a homing pigeon, a cup of wine in which Cumin has been powdered should work wonders. It was commonly used to help men remember their wives and sweethearts when they went to war or had to work away from home, and as far as I can see there is going to be a big demand for Cumin in the future, with the demand exceeding the supply.

Amongst the Persians a country noted specially for its faithful men, ladies of the harem and in modern households today, have a recipe for washing the clothes of their beloved one. Instead of the usual detergent and the whiter-than-white technique, even disregarding enzymes and what the lady next door uses, the Persian female formula for clothes washing is interesting and should certainly be on the shopping list of the would-be do-it-

yourself sorcerer. Place cloves, cinnamon and cardamons in a jar and read backwards seven times the Yasin chapter of the Koran. Then fill the jar with rose water. Later steep a garment of the husband in this liquid and rest assured that he will return to you. Of course if you are squeamish about religion, then reading the Yasmin chapter of the Koran is not for you. Perhaps you should invest your time and money in a frothy, lacy, very sexy nightgown and just pray that the old love will return.

That brings me to the point of so many magical formulas. There is no type of white witchcraft that is a substitute for human endeavor and the same rules apply to getting a night-owl to return home like a pigeon, or anything else of a more dramatic nature. It may well be that in addition to visiting your friendly neighborhood witch doctor you also have to take stock of your own attitude towards your husband. We forget that many marriages fail not because love runs out on the part of one partner but because the other one is not living up to the full potential of the halcyon days just after the honeymoon. Adjust and retrieve is something that can have its own form of magic. I agree that it is wise not to take chances, so if you can put your own life in order and get in a few magical practices as well, and the end product is the return of the delinquent lover, then it is time to heave a sigh of relief and be broad minded enough to know that there are more things in this world than we can explain by logic.

Chapter 9

THE DREADED CURSE OF IMPOTENCY

Men have been driven to the point of taking their own lives when their instincts for sex have been deviated from the normal and one of the tragedies of homosexual life is that suicide is not uncommon. The impotent male loses more than his power to make love, he loses his self-confidence in other areas than the bedroom and becomes a tortured shadow of his former virile self. Aids to help impotency are myriad because this scourge is as old as man himself. In ancient times it was considered to be the work of the devil or the most terrible curse that could befall a man. Nothing changes except time itself and impotency defies medical men today both in seeking the reasons and the solutions.

Recourse in the old days was usually given by invocations and the belief fostered that if a curse could make a man impotent, then the retraction of the curse would return his virility. Just as there are religious channels for the exorcism of bodies possessed by the devil or demons, as well as haunted houses, so there are invocations for the removal of

the curse of impotency. Most witchcraft laws have a tribal quality to them. Death, because of the belief in reincarnation, is not the ultimate in desolation. It is a tribal rule in witchcraft that when there is an injustice generally to more people than one, then the satisfaction extracted by a revenge motivated curse is actually a means of expurging the person who commits the crime. Death is not enough, the person must know why he is cursed and punished. So if a man has the reputation for loving money above all other things an adequate curse is to deprive him of his money by causing financial chaos in his life. If a man loves his civic reputation, then the curse is to spoil that very same reputation. If a man takes pride in his manhood and enjoys life as a womanizer, then the most fateful curse of all is to cause his sexual impotency so he will be despised by women and hateful unto himself. Despite the many clubs and flamboyant methods amongst homosexuals to accept their own inability to normal sex, I have personally known many who have come to me quite sure that they have been cursed in this or some former life. It could be as logical a reason as any other and certainly for many homosexuals is a living hell, especially for the intellectual type who actually despises his condition and sees no solution for it. He is not capable of directing his sexual urges towards a member of his own sex and is therefore the loneliest of all homosexuals taking refuge in books and paintings. Never able to kill the sexual desires

entirely, he must make a pseudo world for himself and suffer the fantasties of a distorted mind, unable to accept the facts of himself and unable to compromise with the reality of his needs.

Of course impotency may sometimes be of short duration caused through shock but generally it seems to cut a man down in his prime, when he may hope that his youthful sexual activity can be sustained well beyond middle age. On the other end of the scale we have a few men, generally born with the sun transmitting in Capricorn who are sexually potent and exciting long beyond the normal span of a man's sexual life.

In Persia and India many exercises are designed to help a man give full satisfaction to his partner without any definite orgasm. This is the result of definite, specific, disciplined training and it seems that this is a help to retaining sexual vigor into old age. A few of the official means of exorcising the devil causing the impotency are interesting:

"May all the infernal power be extinguished within thee. Be thou free of all entanglements, bewitchments and enchantments of a Satan and his servants. May procreativity and favor be given thee so that thou cans't honorably complete the sacred rites of marriage. The demons who have prepared and wrought this magic must be gone from thy person and they themselves become impotent no matter where

they and the pacts they may have concluded with magicians and witches against thee be."

The power of a man to recreate another person in his own image has always been associated with the natural magic within a man himself. For this reason, many of the curses put on old families were directed so that natural heirs would not be there to perpetuate the name of the family, and many a noble family in Europe has disappeared from history because of the impotency of the males. In all countries where the masculinity of the male is more precious to him than material wealth and in cultures where the eldest son is revered, the curse of impotency is the most drastically felt. But it is from these countries that the rites of exorcism comes and have been traditionally preserved with the reverence of any religious document.

That suggestion plays a large part in the cure of the most frequent types of impotency which we call psychic impotency, is very well known. The fact is that the hypnotic suggestion may help where medicines often fail, and there is just as much chance of impotency today being cured by magical means as by drugs. Today the changing scene is that impotency is not so often induced by a curse as it is cured by magical means of incantations and secret formulas. For a man, unconditioned trust and a certain naive devotion to his task are very necessary for the practice and completion of the sex act. Preoccupation such as comes from a

busy man who can never leave the office behind even when he is at home with his wife, a lack of confidence due to the highly competitive way of life we live today and an embarrassment may well cause impotency. The prime object is always to remove the causes whether they are inflicted by a curse or by overwork or an accumulating of fears.

Sympathetic magic helps, even in impotency, and in all ages there have been amulets and talismans for every known fear of man. The strange thing is that while we are so civilized, man's fears are basically the same as they were when he lived in a cave; such as fear of survival, the inability to reproduce his species or to die in loneliness and poverty.

Because so many fears have their roots in primaeval urges and structures it is logical to me that the alleviation of the fears must also be age old. It was not because man had dirty minds in the long ago days before Andy Warhol made skin-movies, that even the religions of the world used phallic symbols as part of the religious rites. Men had a sacred trust to fulfill and a duty to reproduce his own species either as fodder for war or for the glory of the tribe. The glory to the specific deity was rarely involved, it was man facing up to his duties as man. Through his offspring he could gain wealth, never be alone, and die knowing someone would attend his body and help unite his spirit with his ancestors. So, potency was encouraged by sympathetic magic associated with phallic symbols.

From the earliest of times, indeed from the moment the graphic arts attempted to imitate the works of nature, the course and awkward imitation of the crudely modelled or carved phallus has been a favorite talisman of good luck for mankind.

Primitive art is full of phallic symbols but the refinements of Greek art and craftsmanship made the cult of the phallus into a fashion. It was a beloved necessity to man, his tool for carving out his own destiny, his dutiful symbol and his weapon of pleasure and it was treated with unselfish conscious pride.

The phalli were decorated with gaily colored ribbons, some had wings on them and many were used as the lead motif in all familiar objects in the house. The beautiful hetaerae of Athens and Corinth wore phalli around the neck and this custom was followed even by the arrogant patricians of Rome. For hundreds of centuries the lingam filled this role in India and the custom of revering phallic objects was so strong that missionaries found they could make no headway if they insisted that the people give up their charms. The Jesuits, ever the most practical of all the missionary forces, versed so well in the arts of diplomacy and compromise, solved the problem by letting some of their people wear a cross upon each of their penis amulets.

In the Middle Ages, the simple acceptance of the phalli as a meaningful symbol became debilitated, although the erotic art of the talisman makes

it become more complicated. The Latin traditions, the Oriental romanticism, the Olympic heights all became mixed with the cloak of the comparatively new religion of Christianity. And pagan mythology, Olympic gods, archangels, demons, phalli and cunni still supported themselves in a secret symbolism of art. But the sacred adoration of the phallus as part of religion and life force was about to disappear.

There are several public monuments that are unique as talismen because the objects are immovable and usually found only in inaccessible places. Accordingly, it is necessary to make a special pilgrimage to them if one desires to have a small part of their power by touching or embracing them. Many such talismen were formerly statues, monoliths, gigantic granite lingams in India and the massive phalli of the Greek and Roman temples.

Strangely enough such a talisman is found in Eire at Castle Blarney. In the corner of this historic castle there is a stone bearing the date 1703 and it attracts several thousands of pilgrims each year. The impulse and desire is to kiss it, in order that two qualities may be granted. The gift of eloquence which gives rise to the commonplace phrase "He must have kissed the Blarney Stone," and the power to win the heart of the beloved.

There is no shortage of monuments similarly endowed with a reputation for imparting a special quality. Enchanted stones, mountains, fetish trees such as the Christmas Bush at Glastonbury Tor,

each compel a constant flow of pilgrims throughout the world, to try their luck and hope that some of the sympathetic magic will brush off on them.

But impotency still remained, and indeed became more prevalent, as man began to lead a more complicated life, without the safety channel of sympathetic magic in the form of the Phallus to guard him and encourage him in his sacred duty to reproduce himself. Yet the symbolism of the penis could not completely disappear, but rather became corrupted, until today we are seeing a revival of phalli rising up around us. A new form of sympathetic magic, and this time practically devoid of any association at all with religion. Instead, the flaunting of the phallus seems to provide a shock impact on those who have been raised to forget sex and see it as something sacrilegious instead of sacred.

But here they are again, the phallic symbols, in a mod form; the long pointed necklaces and marquise-shaped rings. If you think Madison Avenue is not alerted to the subtle significance of the underlying emphasis on the phalli in all its advertising, then you are mistaken. Sex magic is everywhere; from women buying charms, hoping that something will put a fire to the once ardent lover who is now a harassed husband, to the men themselves, delighting in eating sesame seeds and nuts as they sip their five o'clock cocktail.

Many jewels sold today are erotic rings which a woman or her husband can wear as an aid to

starting off the first flame of passion. The most popular ring flaunted at stag parties and conventions is one with the two lovers embracing in the notorious "69" position. The advertising blurb assures the buyer that this ring will make a Casanova of any male, and revive his latent potency and ardor. Women find their own dwindling passions are entranced with a large assortment of godemiches, bejeweled and carved in many fashions, but all designed to reduce frigidity.

It is incorrect to think that this medieval armor against impotency is bought by people only as curious or on a whim. The price range is generally high, and the craftsmanship far beyond that possible to chance it to the category of trash. Magazines such as "Playboy" are only part of the erotic scene . . . behind this is a whole new world based on the desire to be potent again, and the same old fears of not leaving a family to perpetuate a name or provide a dynasty. The number of people buying these talismen do so with a faithful belief in their efficiency in helping them attain their dreams and desires. And they are increasing every year. In no other way can the amazing increase of such items be accounted for. A new group of craftsmen are also arising, who are able to combine ancient methods of creation with an acceptance of invocations and magical forces being called upon to invest their forces in the charms. I watched some beautiful craftsmen at the pleasure fair in Los Angeles last year making amulets and charms, and

not one was content merely to fashion an article. It had to be subjected to a serious ritual before it was deemed correct to sell, with the confidence that the craftsman felt was deserved. They made amulets and talismen for love, money and personal safety. But the greater percentage sold were for warding off impotency or to alleviate it.

No prospective buyer of an amulet or charm need fear that his request for a custom-made article will set him apart as someone strange or out of his mind. Stones and seals can be made according to the hour, day, month and year of birth of the purchaser. They can be according to his type, color, temperament, position in life and according to his personal need for luck, power, fame, fortune, love and potency.

The craftsman today can be expected to have a good knowledge of his particular work combined with a pretty thorough knowledge of theoretical astrology; as well as the antidotes for many of the social and psychic sicknesses that constantly beset man, despite his increased material standard of living. They are familiar with the secret formulas of magic books, the mysteries of the Cabala, knowledge of comparative religions and have more than a nodding aquaintance of the esoteric myths of ancient times.

The art of making the talisman or the amulet is the practical application of white magic and is an exact science to its initiates. There are generally two types; simple and compound, and the simple

one is made of *one* metal. A ring of silver, an agate, a pearl necklace, a diamond, are all simple talismans. Compound talismans are either two metallic, mineral, vegetable or animal according to the applied substances or objects. The decoration can be Cabalistic, that is a combination which in itself sets up a magical force, such as the well known Abracadabra triangle.

Mathematical talismen are linked with the ancient science of numerology and the magical power rests as much in the geometric figures or numbers as the invocation of the craftsman, or his means of depicting his subject. Whatever is inscribed on the talisman is consecrated within it. The most common talisman, worn for many ages, is the golden wedding band and the symbolism is well worth considering. First of all, it is a circle, with no beginning or end and traditionally a wedding band is of gold or at least a pure unmixed metal. "May your love be as pure as this gold," is quite a common salutation to married couples. The names or initials of the lovers are often engraved inside the ring. In order to definitely consecrate its power and place it under the aegis of God, the Catholic Church has instigated a solemn formula to be reproduced by the Priest. In this he prays that God "send his spirit onto the ring so that the one who wears it will be inspired by the spirit of the divine protection."

I guess if the magic force works for the marriage ring it is logical to suppose that similiar magical forces will also work when appropriately consecrated.

Chapter 10

A SPELL BY ANY OTHER NAME

One of the greatest misconceptions of today is to think that spells, charms, amulets and magic are still all part of the devil's desire to lead everyone straight to the gates of hell. Magic and a form of spell-making have always been part of orthodox religion. Praying over sick people has rarely been frowned upon and is truly an invocation for health. Perhaps it is the idea that an evil force has power that can rival the Deity which causes concern about spells and magic, and makes people associate such things with pagan religions. Yet I, who have been frequently called a pagan myself, will have no part in conceding that evil can ever triumph over good, or that negative forces can do anything more than hinder positive ones until momentum is gathered to allow the positive thoughts to pass into action. Indeed, in most of the spells known to me it is the force of evil that is responsible for the need of the good spell, and there is no question of praying for hell from Old Nick himself.

Sometimes I wonder if we have indeed pro-

gressed. In Spain in 1477, a most deeply religious country, a law was passed equating official charm-healers with physicians, surgeons and apothecaries. At first the medical authorities were to give them an examination to test the authenticity of the charmer and, presumably, of those whom they charmed. When this examination became tinged with personal prejudices perhaps incited by jealousy, this law was abolished in 1523. The present interest in such things as charms and spells and healing by other than direct empirical means is not really new at all. It is just that more people are needing the services of the charmer, and there is a greater freedom of expression on all levels. Spell making directed towards healing has been in evidence for hundreds of years.

Briefly, a charm is a prayer, usually made up of several parts, and often can be a part of a remedy. It is not often one can quote a comparatively "new" source for a spell, but in this case I am indebted to a Scottish witch "N.E." It is a spell to send away shingles, a particularly nasty irritating illness involving a rash and a great general debility of the individual. The formula goes like this:

> "In order to cure the shingles rash do the following: (this then is a statement of intention, necessary in all spells), then follows the rubic for the alleviation of the rash.
>
> Take a needle and thread and make as if you are going to cut into the shingles rash but

actually you are sewing the air around it. Then recite certain words and this is the central part of the charm: 'I pierce this rash, with this needle. Out rash and away. I see you whole, I see you without the rash. I see you happy and well as I stitch away your pain.' "

Then an ointment is made, using sheep fat and household dust, and put on the sore places nine times in nine days (again the use of the magical number nine). This charm then is divided roughly into a manual and an oral part. Everything is orderly but the emphasis is on suggesting and seeing the patient whole, happy and well, without the rash, that is.

The majority of charms aim to stop bleeding, relieving toothache, curing fevers and helping to ease the pain of childbirth. But in the fifteenth century there was an influx of charms and amulets to guard against thieves and robbers. Many of these commended the person to the loving care of God, sometimes with a mixture of patron saints involved as well as a magical incantation. With these potent ingredients it is not surprising that people had faith in the efficiency of the spell-making charm. A study of the religious influences on spell-making is not a difficult research program because there are so many examples, especially in the medieval age.

The most common one is an incantation addressed to God, the Saints and the Virgin and then

proceeds to enumerate all their attributes. This is to ensure that the people who are being invoked to intercede in a cause are aware that the querent is devoted to them. As the attributes are stated signs of the cross are interpolated.

This is a very definite type of verbal spell-making, and despite the religious connotations, the desires, needs and wants of the supplicant could vary through the whole panorama of human emotions. It would be a mistake to think that everyone was invoking the Deity entirely on an up-grading motivation. The same emotions of a man desiring a woman who may be amongst the "forbidden" ones, or asking for money, were as constant a theme for spell-making in the medieval ages as they are today.

Incidentally, the word "spell" has an Anglo-Saxon root, meaning "a tale" while there is also a semantic link with the German "spiel" (story) and the word "gospel" meaning a "good tale." Hence the narrative form of spell-making seems to be one of the oldest and most natural forms. This word link may help people to understand that at no time in the past were spells thought to have their source in evil. Help to mankind was the basic idea behind such a spell as the charm to drive away shingles. The following is an invocation to the Holy Trinity, instead of the nebulous nameless person in the modern spell against shingles, given to me by my Scottish witch friend. It is also a narrative type of spell-making charm:

ANCIENT RUBIC

"The King was working in the fields
His daughter Agatha came out to bring his food
And said the mountains and valleys of my body are afire.
And he said, "Daughter, that is not fire neither does it burn
For it is shingles that you have.
How shall we cure it?
With ointment without salt
With ash from the fireplace
With dust swept up from the floor
Trust, trust, trust . . . trust
in the Virgin Mary
In the name of the Father, the Son and the Holy Ghost. Amen."

The second type of spell-making charm could be lengthily narrative such as this one:

"Saint Peter is sitting on a marble slab one day holding his cheeks, because he has a toothache. Jesus Christ comes along and asks what is wrong. When He learns that St. Peter has a toothache He pronounces the healing words."

The spell-making charms can be found all through history in their thousands, and the main

sources are remarkable. Not from witches' secret notebooks or the great forbidden Grimoires, but from religious writings and the great medieval books of the world. It is easy to understand that spell-making should be contained in the old medical books, because they were often synonymous with books of magic. Towards the end of the medieval ages, spells found their way into the massive tomes on magic being written, as a result of the impact of Easter and Jewish magic into Europe. Such books as the Grimoires of Pope Honorius, the Enchiridion of Pope Leo III, St. Cyprian and others. These are, in fact, amongst the best documented in spell-making history. For man's desire to be healthy and happy kept him writing down every possible aid with as little reserve as recipes and good advice are exchanged today.

The narrative spell has always been very popular, but there are also charms based on an early type of Couneism, when the example of someone who did not feel pain is held as a type of sympathetic magic. If you associate with the one who felt no pain then you, too, will be free from pain.

"Even as the Virgin Mary felt no pain
As She bore the Christ child
So may I bear without pain."

The old spell makers had to have a dash of old Latin to go with their spells and one like the above would end with saying three times "Alpha et

omega, fons et origo ..." To keep the religious flavor, between every spell a pater noster, an Ave Maria and a Creed should be said. It is easy to see how the rosary achieved the reputation for giving relief to every supplicant, for the rosary is truly a form of spell-making, with every bead having a meaning, such as the tenth one being the pater noster or "Our Father" motif.

I have always maintained that spells are prayers in essence and should not be condemned as mumbo-jumbo or irreligious. The environment in which spells flourished years ago was one that believed rationally that any way to get rid of sickness or to seek happiness was justified; and that God and his Angels really took a personal interest in mankind. A spell, therefore, is a simple commonplace way of going about a specific thing to get results. Has so much changed in the present age? I doubt it, with one exception. A charm today is not a prayer working chemically on matter, but a prayer working on spirit, or a form of energy. And because it is energy in time it CAN be converted into something material, like tangible wealth.

The belief then in the spirit and spirits, is basic to the spell-making, but is not a recently discovered thing. Instances are found in Egyptian and Assyrian magic-medicine books. We have only advanced in this age to thinking that a person who is mentally ill may not be possessed by the devil. We still do not know all the reasons why so many ailments have their source in distortions of the

mind. Maybe in time we will go back in a complete swing of the pendulum, to thinking that demons do indeed possess people. Because in actual fact, although we have discarded this view, we have not actually disproved it by finding the actual source of the many varieties of mental illness. We still take out a subsidiary insurance by praying for good health, and associating different saints with power over different parts of the human body. We pray to St. Gabriel for poison or gout, St. Apollonia for toothache, St. Job for diseases in sheep, St. Columkill against fire and the Blessed Virgin for childbirth. Then there is St. Blaise for the bones or any evil in the throat. There are Saints who, by invocations, have earned a reputation for curing things like blindness, lameness, paralysis. The Roman Catholic Church still has a special means for exorcising spirits from the human body.

The tendency to repetition of words and movements is essential in spell-making. It is again noticeable in prayer, and the naming of a spirit or a thing, and belongs to sympathetic magic. The name of a god is part of that god, and to name that god is a form of invocation to him. To bring on the healing gaze of the god, the saint, that archangel or apostle, involves calling him by name. The names of the gods vary in historical books but the idea remains the same, as does the idea of whether you are praying or making a spell.

A 4th Century papyrus in the British Museum, written in Greek, gives a spell involving Hermes,

naming all his shapes, attributes and titles. The framework of the spell-making charm is exactly the same when, for the name Hermes, the Christian God is substituted. For a fever there is a spell saying the seventy names of God, his angels, saints and creatures. Most famous of all, perhaps, is the little White Pater Noster known to most children from the time they are able to speak and say their prayers. The White Pater Noster is a sleeper's charm that the spirit may be guarded even when the unconscious has gone.

"Matthew Mark Luke and John,
Bless the bed that I lie on . . ."

The White Pater Noster is also associated with the term "charmed sleep" and few people see anything pagan in that. Hypnosis is really nothing more than a spell-inducing "charmed" sleep.

Perhaps the most fascinating aspect in studying spell-making, is that we have a subject that has its roots lost in antiquity, but its branches are right here in the Space Age. Also, in this particular domain of spells, charms, talismen, faith healing and prayer, we are in a world that starts from being thought of as a myth, then proves it is based on facts. The exciting challenge however is not only the spectacular history of the spell itself, or even the question of its validity, but the unassailable fact that there is so much that cannot be explained away scientifically.

Like the mountains from which men fall, they must climb because "they are there", spells and magic formulas are part of our lives today.

The reason lies in the magical make-up of man himself. As long as he recognizes that there has to be a link between himself and something greater than himself, he will continue to record and invoke the liaison of the material with the spirit, and use the formula of the spell-making prayer as a passport to seek his own adventurous way to personal happiness.

So mote it be!

"Now I lay me down to sleep
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.
God bless . . ."

Chapter 11

A FEW DO-IT-YOURSELF SPELLS

I have always liked to think cooking and spell-making have an affinity for each other. The gathering up of ingredients, for instance, is important. Imagine how trying it is to decide to make a ginger cake and find you have run out of ginger. The moral is to keep a basic stock of ingredients, just as you would re-stock your culinary herbs. There is a touch of alchemy in seeing how a good cook can transform basic ingredients such as flour, sugar, butter and a little flavoring into a tantalizing, tongue-titillating delicacy. The secret is that the people who are the best cooks and the best spell-makers have a knack for being accurate in their mixing, and also put a bit of themselves into their work. The right amount of flavor is very important and the classic example is to me in the making of curry. We associate this dish with being hot, but beyond the burning taste on the tongue a good curry hints at many subtle blendings of flavor.

We have flavor in spell-making and these are called magic fluid condensers. These are designed

to expand or to release, at a certain time, some of the forces behind the spell. By using properly prepared fluid condensers, the powers concentrated in them are stored up, and can be held back at will or released. There are three principle groups and it is good to keep a stock of each one. But first it is important to know the principles of the three groups:

1. The solid fluid condensers are called metals and resins. Gold is the highest force; even the tiniest piece of gold gives an enormous amount of condensation power to any liquid. I have always been intrigued by an Italian liqueur with flecks of gold in it and a perfume that is on the market, but no one has realized the magic potent of these; otherwise the advertising agencies would have had a field day in copywriting.

2. This is composed of extracts from resins and includes lacquers, oils and tinctures. Just as gold occupies the first rank in the first section, being analogous to the sun and therefore having the qualities of power and light within them, so the liquid substances such as human blood and sperm, being concerned with the life forces, are capable of being substitutes for gold.

3. This is the least important group in spell-making containing flavors, smelling waters and evaporations. True, they are useful for making up bulk, just as water or spirit is necessary to supply the bulk in cosmetic perfumes.

There are two ways of preparing fluid conden-

sers. First the simple type which is made from one material or one plant being useful for almost any purpose. An herbal preparation made from one herb only is still called a "simple" such as marigold petals steeped in water produce a "simple" that is good for the eyes. The second method of preparation consists of blending and mixing several materials and/or plants owning strong accumulative properties.

In both the simple and compound method, a tiny amount of gold is necessary but this need not send any spell-maker into the doldrums or think of grinding up her jewelry. Soluble gold chloride, called "aurum chloatum" is used for toning photographic papers so you can obtain this from special photo shops. One gram of gold chloride diluted in twenty grams of distilled water produces a marvellous gold tincture. Only five to ten drops of this are needed for one hundred grams of the fluid condenser.

There is an ancient recipe for obtaining a homemade gold tincture, but I believe in using whatever modern methods are available. So why sacrifice a bracelet or ring in order to produce the tincture yourself. Besides it is time-consuming and expensive.

While it is possible to explain a desire to be on your own for a few hours in order to do a spell, to turn the kitchen into an alchemist's laboratory is hazardous, especially if there are any curious children around. Besides, the old method of obtaining

gold tincture was injurious to the eyes. The ancient alchemists called this type of saturated water "The Quintessence of Gold." I can assure you that gold chloride is just as effective.

HOW TO MAKE THE SIMPLE FLUID CONDENSER:

Take a handful of fresh or dried camomile flowers, put them in a pot and cover with water. I like the terra-cotta French or Mexican cooking pots myself. Let the water and flowers boil for twenty minutes. Allow to cool naturally leaving the lid on the pot so that nothing is lost by evaporation. When cold, strain through a piece of fine linen. Return the liquid to the original boiling pot and boil for another twenty minutes. Cool and mix with the same amount of fuel alcohol (spirit of alcohol is alright too, but more expensive). Add ten drops of your gold tincture. If you wish to use this fluid condenser especially to further your own interests then add one spot of your own blood. Gentlemen may prefer to add one drop of sperm especially if they wish to increase their own sexual potency.

Funnel the liquid into a dark bottle, cork this well and store in a dark place. It will keep for years. Of course you can use alternatives to the camomile flowers, such as white lily blossoms, poplar leaves, acacia flowers and so on.

THE COMPOUND FLUID CONDENSER:

To achieve strong accumulations of power for increased mental and physical vigor, a more complicated recipe is prepared:

Archangelica officinalis
Saliva officinalis
Lime tree flowers
Cucumber skin
Melon seeds
Camomile flowers (or lily flowers, leaves or roots)
Cinnamon flowers or cinnamon bark
Leaves of poplar
Leaves or flowers of violet ordorata
Osier leaves or bark
Tobacco green or dried

Take equal parts of all the ingredients, place in a large earthenware pot, cover with water and boil slowly for thirty minutes. Cool and drain, then boil again and the liquid should now be quite thick. Cool and add the same amount of spirit or alcohol. Then add ten drops of your tincture of gold to every one hundred grams of liquid. Add five drops of blood or sperm, or to be especially effective, use five drops of each. Strain through a piece of fine linen, bottle, cork well and store in a dark place.

There is an alternate method of placing all the leaves and seeds into a very large pot, then cover-

ing with alcohol and leave in a warm spot for twenty-eight days. Then pass through a linen filter. Add the gold tincture and your own mumiae, that is the blood or sperm. Now you have your spell-making basic equipment ready at any time of the year. But you also have to learn how to use the fluid condensers for the best effect. Keep in mind they are for *added* power to the basic idea of the spell.

Now it is time to learn that there are four systems which are useful in influencing people, and these relate to the elements. The four elements are (1) fire—and the influence is through combustion (2) air—and the influence is through evaporation, (3) water—and the influence is through mixture and (4) earth—and the influence is through decomposition. These elements are also used when a spell has been completed. Generally you have something material to dispose of and it is correct to use one of the elements to end the power.

If the point of the spell is to influence a human being, then the element of earth would be used. To provide drive towards a special goal, fire might be used. To obtain a romantic union then the water element would be correct; and for all matters of the mind the air element. Occasionally a mixture of two elements may be needed, the water element can be used for a greater spirituality to be achieved. When you are helping someone else, try to find the element most closely connected to the passion behind the request for the spell. Sometimes

in sickness all the elements may have to be used. Most spells have to be renewed as they fall into three groups.

1. Those that have immediate effects and are generally simple ones, like incantating to see a beloved one within a matter of hours.

2. The timed effect which is limited to a certain time such as when a person makes a spell and indicates that he must have money by a specific time.

3. The permanent effect which seems to mature. But facts have to be faced, few spells last forever, fading as time goes on until they finally cease altogether, not to be effective unless the operation is renewed. One of the easiest things for amateur spell-makers to do is forget that they did indeed make a spell for something special. In the glow of achievement it is possible to forget that a lot of effort has to be put into maintaining the effect. For instance, a desire to find a mate who will stay forever can be effective, but the spell-maker becomes sloppy in not renewing incantations. Just as many people say "I love you" a thousand times before marriage but forget to say these magical words once the state of marriage is achieved. The spell wears off in each case. Learn the influences of all the elements and use as the foundation for most magical practices.

THE FIRE ELEMENT AND COMBUSTION:

Take a piece of blotting paper or linen. Take either the simple compound or mixture and moisten with the liquid condenser. Put the blotting paper or linen in front of you and concentrate on the magic you want to achieve. Concentrate deeply so that your wish and desire is crystallized and through your thoughts, can pierce the paper or linen as effectively as if you were writing on it with a pen. Load the paper or linen with your desires and when you feel your point of concentration breaking, as it will do when you have saturated the paper with your thoughts, then burn the paper or linen. An open fire is not always practical but a candle can generally do the job very well. While it is being consumed by the heat, concentrate again on your desire. The power of the fluid condenser and your concentration are released by the combustion. The operation offers the opportupity to load it with a desire, then hand it over to the universal element in order to release the effect. The ashes left behind are worthless and can be thrown away, for the essence and life in them has been dispersed. If you are projecting an idea to another person it will always be felt by that person immediately after your spell comes into contact with heat of some kind. Of course, this can be a dangerous spell unless one understands the importance of the fire element.

THE AIR ELEMENT AND EVAPORATION:

Take a metal ashtray or other metal container and pour some water on it so that the base is covered. Add a few drops of the universal fluid condenser. Concentrate your wish or desire as you gaze into this liquid. Put the metal container onto a stove (a small camping burner is good as it is preferable not to use an electric stove). Let the desire-loaded liquid evaporate. All this time you must concentrate on the steam wishing that your desire may be sucking in by the air element. Concentrate until the last drop has gone. This is a good spell to use if you have any respiratory troubles or you may be doing a spell to use for the better health of a friend.

THE WATER ELEMENT IS A MIXTURE:

Take a new unused vessel but not a plastic one, glass being the best of all, and fill with water. It is difficult to get pure water these days and country people with a well or spring available will have the best results. I do not like to use tap water for anything and generally a few drops of rain water is better than impure chemically treated water. Add a few drops of the fluid condenser but only use the Universal compound in a real emergency. Now perform the impregnation of the water element with the wish or desire. When concentration runs

out, you can expect that the water has been loaded to saturation point with your will. Now throw the water into a river with great happiness that your will must be incarcerated and absorbed into the universal element of water and that you have part of its power released for your wish. Because of the already nasty problems of pollution, do not throw the glass bottle or other vessel into the water. If you are wishing for another person to be influenced, that person will enter your life through something connected with water. It could be swimming, washing, drinking, walking in the rain. At the meeting, the water element will immediately become active and releases the full effect of your desire.

THE EARTH ELEMENT AND DECOMPOSITION:

When working with the earth element there are two alternatives. Rain water can be put into a bottle to which the Universal Fluid Condenser has been added or the fluid condenser can be poured directly onto the ground. The ideas of concentration must be there of course before the smaller element is returned to the earth element. The choice of location is important and it is best to choose a quiet spot that is not subjected to much foot traffic. The best place to pour the water or the fluid condenser is onto the earth. This can be difficult and a city dweller may have to use a flower

pot containing earth. Or you can take an apple or large potato, scoop out a hole in it and add the universal condenser fluid. Load the potato or the apple with your desires then bury the potato in the ground or in the flower pot or garden box. Each manipulation needs the concentrated meditation on the earth element so that it can produce results for you.

The more spectacular type of these basic spells comes in the realms of working with a clay figure or the human body or with some part of the human being such as hair, nails, perspiration or urine. The correct name for this is "mummial magic" and there are many thousands of permutations on these basic spells that can be done with the handling of parts of the human being. But whatever type of spell you are preparing, it is your own concentrated effort that is just as important as any of the material parts of the spell. Your will power has to be trained and disciplined if it is to become the decisive factor moving the universal elements to produce the desired effect. These types of spells amongst witches are called simple ones but I think we should remember that if a person is trained in sports he does not find it hard or tiring to play the games or be an athelete. The success of being a sportsman is not due to the person having the necessary two arms and legs, he has to know the rules of each game and how to use those arms and legs most efficiently. It is even more difficult to use the mind to its best advantage but this is one of

the most remarkable things in spell-making. The disciplined mind is what makes the truly great spell maker who can use the elements to his advantage and realize the sum total of the desires coming into effect.

Certain plants are useful to add to the influences of the four elements. At least they will relate to the influences and help in the merging and releasing of the powers created by the impregnation of your desires.

SPELL-MAKERS SHOPPING LIST:

Bats Blood Brand Oil: Nice for spells that have to be written, as it can be used like ordinary ink. So far, no impregnated ball point pens are available.

Chinese Oil: The cleansing of hands is very important before spell-making. This is a good deodorant-detergent preparation to keep evil away.

Cleopatra Oil: This alluring scented oil has a subtle enchanting power. A dab behind the ears, underneath the arms and between the fingers will transform you into a mobile spell-binder.

Incense: Never let the stock go low. Keep a good selection to meet with the moods.

Mandrake Root
A stock of colored candles
Ginseng root (Korean if possible)
Coriander seed
celery seed

Cardamon seed
Pomegranates
Lavender flowers and Rose petals

A few *Herbs* for coloring are always useful such as matter for redness, saffron for varying yellowish shades, Sumac leaves for brown and Blue Malva for blue.

Dragon's Blood
Cumin seed
Orris root

Linen-faced notepaper, because parchment is not so easily obtained. *Store away from light* preferably in a cupboard which is not easily accessible to other members of the family.

For the Fire element:

Onion, garlic, pepper and mustardseed. If these are used as basic fluid condensers following the same principles of preparation as the simple and compound universal condensers, be careful that they do not come into contact with the body especially such sensitive areas as the eyes.

For the Air Element:

Hazel nuts, also the leaves and bark of hazel, juniper berries, rose blossoms and some of the young leaves. Cherry leaves, blossoms and bark.

For the Water Element:

Oats, finely chopped straw, several of the grape seeds, turnip, sugarbeets, peony blossoms and young leaves, cherry bark and leaves.

For the Earth Element:

Parsley, roots and leaves and seeds, caraway seeds, carnation flowers and balm mint.

If you want to keep a recipe book, here is one that is very popular in the twentieth century although it is ancient formula. Ancient writings record that among the early Israelites it was the custom to burn incense in order to obtain success in their various ventures. According to one authority, an incense burned to obtain success came to be known as the Success Incense. The formula for this is as follows:

Powdered Sandalwood	30%
Powdered Myrrh	10%
Patchouly leaves	5%
Powdered Orris root	5%
Powdered Cinnamon	10%
Frankincense	40%
Saltpeter	3%

This particular incense can be burnt at all times during spell-making, for, after all, success is what you will be looking for after the thought and desire impregnations.

Once you have mastered the basic ingredients of spell-making such as the decisive crystallized approach of making the thought, wish or desire, then the impregnating of it into the specific element you will be able to devise a few spells of your own. However while initiative, free will and a desire to experiment are admirable qualities always try out new spells on yourself. Aleister Crowly, one of the

twentieth century's most famous as well as notorious magicians, never hesitated to try all experiments on himself. He taught me the value of recording everything of the procedure in detail. For, like the scientific experiments, reliability of a spell is its best reward and publicity. It should therefore be capable of being performed many times, following the same recipe and ritual and obtaining the same results.

Colored candles should always be kept in stock especially pale blue ones to use when making spells for love, black ones for banishing enemies or sickness, red ones to gain power over another person and green ones for growth. Tall white candles are pleasant to burn at the time of the waxing moon and go with the silver and white flowers which in themselves provide a silent invocation to the emotional forces of the moon. Today there is such a variety of candles that it is bewildering to go to a candle shop and make on the spot decisions. My advice is to stick to the basic colors, but take time to absorb what is currently selling on the market. Male and female figures of wax seem to be increasing in number. If placed together and named with the birth names of the spell maker, and the one who he or she desires to have for love, two wax candle figures can be used as objects of thought impregnation.

After the concentrations, the two wax figures should be bound together, facing each other. Wrap in a silken cloth and place in a drawer where they

will not be disturbed. Of course, if you want to get rid of anyone such as an expendable emotional or business partner then the figures are placed in separate cloths, the banished effigy is wrapped in dark cloth, the other one in lighter. The banished effigy is put in a dark, unsavory part of the house and the figure representing self or a friend is placed in the light. The banishing ritual is of course done at the waning of the moon and then dismissed, clearly stated, in firm tone. It is a good idea to project the mind to concentrate on a date when the parting should take place but this requires a lot more concentration.

Learn to keep your alchemists pantry in an orderly manner for although dark bottles are generally recommended, air should circulate freely in the cupboard so that no moulds appear. It is sometimes a great temptation to talk about what you are doing but it is a practice I do not recommend. Even talking about such a project as spell-making can debilitate the force that you need to put into it by concentration. So why debilitate yourself? Never think that if you add more of the fluid condenser for instance that the spell will work more quickly. There is no need to use the old principle of the Irish when making tea, "One for each person and one extra for the pot." Always remember, even in spell-making that after a point of saturation, no more effect can be obtained. If you add too much sugar to a cup of coffee once it reaches saturation point it does not get sweeter but the taste can

become very different than the one you aimed at. So it is with spell-making; to overdo any of the rituals or add to the quantities of material ingredients becomes a waste of time and money and only proves that your mind is not the well disciplined precision instrument that it should be.

When you have your first successes, and they may not come at the first try, do not boast about them but quietly enjoy the fruits of your will and desires. These preliminary lessons are only in the kindergarten class and if you want to progress you have to practice and learn all the time. No one will be standing in the wings applauding your actions or telling you that you deliver the lines of invocation and incantation with the finesse of a Sarah Bernhardt. You are indeed not on the stage with an audience to appreciate it, and as you proceed with spell-making you will be aware that the more you know, the more you become alienated from mankind and usually, at the time of your greatest achievements. There may even come a time when you have made a spell for a special type of success and it has been achieved. It may be that you have decided that you must be successful, and you go on from victory to victory. It may take many spells to achieve this, and when it happens, it becomes quite easy to be like Peter denying Christ when the cock crowed at dawn. And in this lies the danger. You may think you are the greatest being on earth because you have achieved some type of success. It is in itself so often a gigantic snowball

that adds to itself as it starts rolling, then it is easy to forget that some outside forces contributed to your success. You may stand up in the world proudly proclaiming that you are "self-made". You may forget that you have appealed to outside forces and the elements of the universe to help you. You, a unit in the universe, may know power, wealth and fame. The greater your success the more need you will have to give thanks to the universe and elements that you have been allowed to use. Humility of spirit makes a poor bedfellow to material success. But if you want to know the ultimate in magic, this is the time for you to realize that at the time when you are greatest, you are also only a tiny cog in the cosmic wheel.

People need spells. But the most effective one is to reach a point in life when you know your place in the Universe, and know the exhilarated magical feeling of an harmonious existence with your environment and your fellow men.

That's probably what spell-making is all about in the long run. But in between the realization of the true magic within yourself, there are a thousand and one spells to help you on your way. Use them wisely and well.

Happy spell-making!

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